The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE NATIONAL CRISIS DEEPENS

TWO DAYS after President Roosevelt had delivered to Congress his "message on the state of the Union," speaking directly, by means of radio, not merely to the representatives of the people, but also to millions upon millions of the people themselves, the Supreme Court condemned as unconstitutional, and by its unchallengeable authority abolished, the Agricultural Adjustment Act (the AAA), which was the basic measure of the New Deal legislation which sought to bring about an orderly and permanent improvement in national welfare by bettering the economic condition of the farming population. On the same day, the President laid his budget for 1936 before Congress, where even as it was being delivered to the Senate and the House its calculations and estimates were badly upset and thrown into utter confusion by the decision simultaneously handed down by the Supreme Court. For nearly $500,000,000 of anticipated government receipts from the processing taxes levied under the AAA are now unavailable. Tremendously important as were these happenings, they were only part of the momentous events and circumstances amidst which Congress reassembled. There was the reemergence of the veterans' bonus problem, with its threat of a further and enormous dislocation of the financial situation faced not merely by the government but also by the nation as a whole. Furthermore, the issue presented by the new and exceedingly difficult neutrality problem came ominously forward, both in the President's harangue to the nation, and in the Congress itself. The lowering war clouds which hang over Europe, and Africa, and Asia, spread their gloomy influence over this continent as well as the rest of the world.

It seems to us that none of these events and circumstances can be isolated for profitable consideration, without reference to their connection. And that connection is one which, possibly to our

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readers' boredom, we have continuously stressed. That connection is furnished by what we hold to be the fact that no lessening of the economic difficulties of our nation which may have occurred, or which may continue, either under the New Deal, or in spite of the New Deal, or which may come about by the complete defeat of the New Deal in the coming elections, can do more than obscure or postpone the intensification of the greater and deeper social crisis which, as the Pope said only the other day, in a discourse to representatives of the Italian Apostleship of Prayer, is constituted by "the gravest needs, necessities and anguish of the historic moment through which society, families and individuals are passing, as if dragged in a terrible race toward what, nobody knows."

Up to the present time, the people of the United States, generally speaking, and in spite of many notable exceptions among individuals and minority groups, have believed, and acted upon the belief, that the really fundamental political, economic and social disturbances and changes which have been proceeding in Europe and Asia and Africa were in fact isolated, and could be kept isolated, from affecting the normal, customary system of American life. Few among our people have really brought their minds to the point of seriously considering the possibility, still less the probability, of really radical political and economic changes happening in this country. It is true that as the shock of the economic and financial crash of 1932-1933 wore off, the opposition to the Roosevelt administration's methods of dealing with the disastrous social effects of the crash became more and more insistent in declaring that such methods opened the door widely to revolutionary changes, in the direction of socialistic collectivism.

On the other hand, the view put forward by many supporters of the New Deal, that those who accused the New Deal of tending toward—indeed, of bribing or driving the people toward—un-American collectivism were themselves the beneficiaries or the actual participants in an oligarchy of Big Business and Big Banking interests, was likewise pretty generally taken with many grains of salt. The theory that this oligarchy, through its long predominance in the inner councils of government and press and well-organized business and financial groups, had achieved a dictatorship over the nation, while emotionally plausible, never won more than transient support.

And, of course, there are today many fairly thoughtful observers of American life who hold that these two views cancel each other, and do not correspond to American realities, and that the clamors which their respective spokesmen are making will fade out, and become mere historical curiosity as the innate recuperative powers of American society proceed to bring the nation back again to the "normalcy" which prevailed before speculative mania upset that "normalcy."

But we think that this view is blindly wrong. It seems to us that the social climate, so to speak, produced by the psychological factors of American society is profoundly changing. There can be no return to the pre-depression status of things. The apparent return after the cataclysm of the World War was not a true return, a real resumption of normal ways of life. It was innately artificial. Its speedy and almost ruinous collapse would seem to prove that statement. If that former system, integrally unmodified, is again artificially set up again simply because the public reaction against the many confusions and cross-purposes which have accompanied the experiments of the New Deal may play into the hands of that discredited system, again it must crash because of its inherently unstable nature.

We are, therefore, rapidly approaching the deeper aspects of the universal social crisis. The more powerful and efficient opponents of the New Deal are committed to the task—the duty, as the most sincere exponents of that opposition consider it to be—of convincing the majority of the voters that the New Deal must be abolished because it is dragging the nation into a socialistic slavery. The President declares that the real enemies of the American way of life are the autocratic elements who are brothers in spirit to the autocrats who have overthrown human liberties in other lands, and who seek to maintain their autocratic sway in America. Such war cries have, indeed, been heard before; but they were outcries that lacked convincing power. This year, it would seem, there are believers, on the one side or the other, numbering many millions. This time, the war seems to be real. If this be so, then truly the Pope declares: "It is an historic moment through which society is passing . . . as if dragged in a terrible race toward what, nobody knows."

Week by Week

The Trend of Events

THOSE portions of the President's Message to Congress which dealt with foreign relations will surely have startled every reader of current oratory. Seldom have disparate and important factors been lumped together so jauntily; and seldom has an enunciation of our collective idealism sounded less convincing. That "autocracy" is responsible for all the trouble abroad is a dictum easy to make, but it sheds perilously little light on anybody or anything. One is simply obliged to draw the conclusion that for Mr. Roosevelt the rulers of Italy are autocrats, while the rulers of Russia and Mexico are not; that the Monroe Doctrine stands for a

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fundamental spiritual sameness among the people of the Americas, rather than for a decision to bar territorial changes effected from the outside; and that "neutrality" is the same thing as "isolation." We should not like a foreign policy really and truly governed by those beliefs, and it is a relief to know that once his defense of democratic institutionalism was made, Mr. Roosevelt defined a proper neutrality law as one forbidding the expansion of sales to a belligerent power over and above the normal level of trade. There are many good reasons to support such a step, the principal one being that a certain amount of cooperation with the League is the only alternative to complete isolation. Still it is obvious that the question of how to safeguard the nation from being drawn into foreign wars is so difficult and serious that infinite caution seems a fundamental prerequisite. Really too bad would be an approach to the problem through the doctrine that everything is rosy in all the Americas and the rest of the world be d—d.

One More Decision

QUITE frankly, we liked Justice Stone's minority decision on the AAA better than we did the majority decision which threw the New Deal's plan for curing the agricultural depression on the scrap-heap. This preference is admitted even though since the beginning no act passed under Mr. Roosevelt's leadership has seemed to us a better target for legitimate criticism. As Justice Stone remarked, the wisdom of a given law is not a question for the Court to decide. It is to be governed solely by the evidence accumulated to prove that law either illegal or not illegal. The point at issue was whether in order to effect a control of agricultural production the federal government could levy taxes in consonance with the "welfare clause" of the Constitution. In replying the majority simply took the view that regulating agriculture is not properly a function of the federal government, and that therefore the tax also was improper. They hold that "control" would have broken down without the tax, and that therefore the tax was a vital part of the machinery of control—itself illegal. We doubt very much whether, in the light of the experience recently gained, any number of impartial persons will approve that reasoning. They may rather agree with Justice Stone who says that "language, even of a constitution, may mean what it says: That the power to tax and spend includes the power to relieve a nation-wide economic maladjustment by conditional gifts of money." For in the final analysis the AAA taxes were moneys given to farmers on condition that they curtailed acreage; and curtailing acreage was adjudged by Congress the best way of remedying "agricultural maladjustment." It may not have been the best way—it probably wasn't. But there is, as Justice Stone correctly noted, grave danger in the point of view that determining the excellence of legislation is a function of the Supreme Court.

Mr. McDonald's Report

THERE is much of great value in the Report issued by Mr. James G. McDonald at the conclusion of his work on behalf of refugees from the Nazi régime. Unfortunately no even partially satisfactory description of the fate inflicted upon Christians, either Catholic or Protestant, is contained therein—not through Mr. McDonald's fault, but simply because the data upon which such an account might be based are missing. It is possible to get only a faint and inadequate impression of what priests, religious and laymen who have been forced to leave Germany are suffering. The numerous instances which come to the attention of individuals suffice only to show that the need is very great—especially the psychological distress, which follows isolation from one's life-work and immersion in another world either hostile or indifferent. Literally no center, equipped with funds, exists to care for even the most desperate cases. Many reasons for this failure to meet the situation can be adduced, the principal one being that it is not yet considered expedient to admit that a crisis in German Catholic life is at hand. We are happy to note that American generosity has not been altogether found wanting. Though no fund has been collected, numerous private individuals and institutions have afforded hospitality and aid. But much more is sorely needed, and the problem as a whole is bound to become vastly more serious before a change for the better sets in.

What Think You of Christ?

THOUGH theological discussion is properly outside the province of this journal—which has no commission to teach the sacred sciences—such an article as that contributed by Prior Hammenstede to this issue seems a challenge to the thinking of every intelligent and active layman. What do we mean when we say that the world can only be restored in Christ? Is the statement based upon conviction that if the moral rules laid down by Christian teaching are observed, all will be well with man? Or is it founded on the belief that if men follow Christ, having recognized in Him the way, the truth and the life, the moral law will be a burden accepted cheerfully by them, since no other code is consonant with the service in which they are enrolled? These are questions of sovereign importance. And it seems to us—though we have no desire to enter the lists—that placing the emphasis upon the moral code implies an assumption that men

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can of their own accord live by the law, and therewith comes perilously near to secularizing the religion of the Master. At any rate all of us would profit greatly if we would, as Prior Hammenstede suggests, utilize the occasion of the Feast of Epiphany to reflect upon the manner in which Christ might now be able to speak through us, the fragile vessels of His election.

Our Neighbors Say

DIPPING into the Spanish press published in this country and, occasionally, into various magazines and weeklies published in Central and South America, out of curiosity as to how things in general are going with people down there, we have been cumulatively impressed with the success, as regards popular esteem, of the Good Neighbor policy. It might be argued that much of this success is purely sentimental, but, as good dialectical materialists, or Hegelians, or exponents of plain common sense, we must realize that good-will, like a good idea, anticipates good works and desirable fruits. The old Latin-American fear of the United States not only as a country of devastatingly clever economic imperialists but also exporters of an alien culture—in its vulgar conception a compound of Middletown, Babbitry and Keeping-up-with-the-Astors—has almost disappeared. Our tutelage of our southern neighbors in the management of their internal politics has at least assumed a kindlier face, where before so patently disapproving as to be discourteous. And courtesy, be it remembered, is a traditional and integral part of the culture of Spanish people. Bishop Kelley, of Oklahoma, who has studied and written much about the subject, says that our nearest neighbors are even courteous in their shooting of a political rival at sunrise—though this opinion undoubtedly may not be shared by everyone.

Children at the Movies

NEWS OF the determined drive by the Juvenile Aid Bureau of the New York City Police Department upon motion picture houses guilty of allowing the attendance of unaccompanied minors, made rather startling reading when it first broke in the press. On the other hand, it is evident that the police mean business this time; on the other, very few people believe that, whatever the ordinance may say, or however many summonses the police may hand out to owners, ticket-sellers and doorkeepers, it will be possible to keep the children of the city under sixteen years of age away from the movies whenever their elders cannot come with them. Whatever one may think of it, juvenile movie-going is one of the established *mores* of the city, and too many parents approve of it to make it possible to count on wide popular support in backing the law. However, there may be positive results from the police campaign nevertheless. Mr. Byrnes MacDonald, head of the bureau, points out that "the law is clear and the bureau is charged with the enforcement of the law," and expresses the reasonable hope that by the carrying out of this plain duty, "the defects and inadequacies of the law" may be brought to public notice, so that proper action may be taken. The best immediate method for doing this would be the adoption of the mayor's projected measure, which is endorsed by many children's societies and welfare groups. This plan, which was described in detail in these columns some time ago, provides, briefly, that in theatres showing films approved as proper for a juvenile audience, at certain hours outside of school periods, children shall be admitted to a section of seats set apart for them, and under the supervision of a qualified matron. The proposal has been presented to the state legislature twice unsuccessfully. It should be passed without delay.

Policemen at School

A WORTH-WHILE venture that will probably be emulated elsewhere was the Hobart College Police School, at Geneva, New York, which held its final session of the year in December. The conduct of the work and the attitude and achievements of the students are described in the New York *Times* by James M. Williams, Director of the Hobart College Extension Department, in an article that makes good reading, especially for citizens of the state. A two-months' course of lectures by experts in those things on which a competent officer cannot know too much — investigation, criminal law, finger-printing, parole, the narcotic problem, public contacts, traffic, and so on—was planned carefully in advance and carried out with the assistance of authorities, both state and federal. Four sessions were held each week, and the conditions of attendance were the permission of the student's official (unfortunately, sometimes his political) superiors, and the payment of a very small tuition fee. The eagerness of the police to avail themselves of this stimulus and instruction is evidenced by the fact that there was a steady attendance throughout of about 200; all of them, be it noted, police officers on active duty for many hours each day. At the terminating examinations, which were purely optional with the students, fully 150 appeared to be tested, and six-sevenths of that number passed the tests. It is an interesting variation of the police school, and perhaps the feature that it was conducted on the actual campus of the college will have its share in the constructive results. Not only as a vehicle of instruction, but as an incentive to pride in the job and a factor in the building of a positive tradition, such an experiment contributes definitely to a much-needed work.

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IRELAND REVISITED

By BERNARD P. MANGAN

Impartial surveys of conditions in Ireland are notoriously hard to get. We assume that Father Mangan's paper is also not entirely objective; but advisers holding somewhat different opinions considered it intelligent, fair and worth reading. Accordingly we are presenting it here. The article is concerned with giving impressions of what has been the recent experience with policies inaugurated by President De Valera. Its author returned recently from an extensive tour of Ireland.—The Editors.

AFTER a lapse of four years it was my good fortune, during the past summer, to revisit Ireland where I spent almost three months, returning to the United States only a few weeks ago. During my sojourn there, casual inquiry and observation convinced me that the land of Saint Patrick has suffered a great change during these years. In 1931, when I spent about seven weeks in Ireland, the people seemed to be as content as the days were long. The farmers got good prices for their products. The shopkeeper received prompt payment for his goods. Taxes were paid to the last penny and seizure of property in lieu of unpaid taxes was unheard of. Unemployment they had, to be sure, but it was not of such a serious nature as to cause any grave concern. Today, however, the complexion of affairs is different. A sinister change has taken place; an angry frown foreboding trouble has overcast the nation. Economic unrest, coupled with political unrest, is evident on every side. The staple source of income for the majority of her people, namely, agriculture, has been paralyzed. New industries have sprung up whilst others have closed their doors. Unemployment is at a comparatively high level. The dole, in the form of money and food, is being dispensed rather liberally, and the tempers of those who consider themselves oppressed are almost at the breaking point.

If you seek a reason for this condition the answer, in a general way, is that it is a sequel to a policy of the government. If you ask the average Irish farmer why he is not getting the same prices for his products today that he received a few short years ago, he might tell you that it is because the markets are destroyed by tariff regulations, but he may not choose to be so specific, and, as likely as not, his answer may take the form of a torrent of imprecations on the head of either President De Valera or Dr. Ryan, minister of agriculture. President De Valera is condemned because of his tariff war with England, and Dr. Ryan for his many regulations regarding agricultural products. The mediate or immediate cause of all this unrest is the much controverted question of the land annuities. These are sums of money which the Cosgrave administration was accustomed to hand over to England annually, but which Mr. De Valera and his advisers refuse to surrender, regarding them as mere taxes to which England has neither a legal nor a moral right. You find noted legal talent on both sides of this controversy. Arguments, specious and otherwise, are given, pro and con, and there the matter rests. The annuities are not being paid, while England winces and Ireland suffers.

On Mr. De Valera's refusal to pay these land annuities Great Britain was at a loss for ready cash to meet the interest on those public securities which were the occasion for the invention of the Irish land annuities. Should they now draw from the public purse, or should they devise new means to collect the annuities from Ireland? That was the question. The latter alternative was decided upon, and thus the destructive tariff war was on between the two countries. Great Britain imposed ruinous tariffs on all Irish products, and Mr. De Valera resorted to equally destructive tariffs against all imports from Britain. The effect of the "war" was immediately apparent.

Within a very short time the market for Irish hogs, cattle, butter, milk and eggs was completely destroyed. The tariff walls were so high that the Irish producer could not produce at a profit. His cattle could still be shipped to England, but only at a tremendous loss. It was necessary to surmount a tariff of £6 ($30) on every beast more than a year old, besides paying a fee of 25 shillings ($6.25) to the Free State government for a license for each animal shipped out of the country. Sometimes considerable difficulty is experienced in securing these licenses. According to one farmer of County Cork whom I met, the granting of licenses depends to a large extent on one's political affiliations. If you are a known De Valera man, according to my informant, the matter is relatively simple, but if you are a known anti-De Valera man it's a different story.

What was true of the cattle market was equally true of other commodities. The only market left was the home one. Supply became greater than demand, and the prices for Ireland's staple products dropped to unprofitable levels. The result of such a condition is that today the average farmer has to struggle to make ends meet. He sells his products for a fraction of their former

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value, but he must pay his annuities (though somewhat reduced) to the Irish Free State government just the same. If he does not, his property will be seized and sold for a fraction of its real worth at public auction. Sometimes these seizures are made on the property of people who can pay but who refuse to pay because of their antagonistic attitude toward the present administration. But, on the whole, the seizures are made from the poor, honest, hard-working farmers who have become so impoverished that they have to put themselves and their families on iron rations.

Auctions, at which this property is sold, are usually stormy sessions attended by large groups of angry farmers, sometimes accompanied by their wives and children. Outbreaks of violence involving injuries, and in one instance loss of life, are frequent occurrences at these assemblies. The auctioneer is always a "government man," and the purchaser of the seized property a fictitious individual. At times, however, friends of the owner buy back the seized property. All transactions are on a cash basis, and prices obtained are very low. There is the story of a lot of cattle being sold for about £70 ($350) and these same cattle being sold in Belfast a few days later for £700 ($3,500). In passing it may be mentioned that it is a usual, yet hazardous, practise to smuggle cattle across the Free State boundary and sell them at the Northern Ireland markets, thereby avoiding the British tariff.

Mr. De Valera feels, and rightly so, that Ireland is given too much to agriculture; there is a surplus of most of their agricultural products but especially cattle; the country needs more industry. With this in mind the farmers were encouraged, I was informed, not to raise so many cattle as formerly, and those who were willing to part with their young calves might hand them over to the government for slaughter at the premium of 10 shillings ($2.50) a head. This plan met with the approval of a good many farmers, and thus calf-killing and calf-skinning, for a time, became a new industry. However, this industry did not thrive. The public conscience was grossly offended, and a new means had to be found to dispose of the cattle surplus. The agriculturally minded medico found this means, and a new lease of life was granted to the young calves with the erection, at Roscrea, of a factory where uneconomic cows are converted into either meat meal or canned meat. This project is part of the administration's industrial policy; but there are those who regard it as a huge waste of money. They say that, if and when the tariff war ceases, this factory will be a white elephant, as "uneconomic cows" will be disposed of whereas they have always been most economic in the British markets.

Besides the harassed farmers, the butchers also consider themselves unhappy victims of Mr. De Valera's economic policy. The butcher is expected to pay a minimum price to the farmer for his fat cattle and sheep, but, in most instances, the farmer, wishing to dispose of his unprofitable stock, is willing to sell for less than the minimum. Of course, there is a government inspector whose duty it is to check on these transactions. As tax gatherer he makes periodic visits to the butcher's shop to collect a tax of £1 ($5) for every head of beef, 5 shillings ($1.25) for each sheep, and a like amount for each hog slaughtered by the butcher. This money is turned over to the government, but in time some of it will find its way back to the butcher's pocket in the form of payment, at the rate of 4 pence per pound, for meat distributed to the holders of dole tickets.

The butchers consider the tax on slaughtered animals unjust and exorbitant; and, besides, they say that the meat costs them more than 4 pence per pound. They also claim that the government is unreasonably slow in making payment for the meat distributed to the dole drawers. One butcher, doing a very modest business, complained to me that, at the moment, the government owed him more than £70 (over $350). Many others were in a similar plight, he said. He also took pains to remind me that Mr. De Valera would not receive his vote at the next election.

It is only natural that such a state of economic unrest as described should have grave political repercussions, and it is putting it mildly to say that Mr. De Valera has made many enemies through his economic policy. Yet, in the midst of this maelstrom of unrest, where the government nags the farmer and the farmer the shopkeeper and vice versa, a curious phenomenon manifests itself. Mr. De Valera, a keen student of politics, is not unmindful of the influence of Santa Claus tactics, even though exercised in an indirect way. This policy has won for him a surprising following even among the suffering farmers.

The fact that so many farmers, despite their sad economic plight, were repairing their homes, putting on new roofs, building new rooms and front porches, etc., interested me very much. On inquiry as to how this was possible, I was informed that, at least for the next seven years, it will not cost the farmer one penny. It is the privilege of every farmer, whose property valuation is less than a prescribed maximum (a maximum which includes the average farmer) to secure a so-called grant from the government for any improvements that he might desire to make on his home. These improvements are carried out under the direction of a government engineer. This offer, having practically all the ear-marks of that evasive "something-for-nothing," is very tempting to those realistic people who have always wanted to make their homes more comfortable but who could never set aside sufficient money

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for the purpose. Accordingly they readily avail themselves of the grant. Whether this policy succeeds in winning the farmer's vote for Mr. De Valera can be determined with certainty only at the elections; but, in the midst of his economic headaches, it at least disposes him to think kindly of his benefactor.

Another class whose troubles are soothed by the ministrations of a generous Santa Claus, and apparently with a pleasing political effect, are the unemployed, each of whom draws a weekly dole of some money and four pounds of meat. Until recently this meat was free, but now two pence must be paid for each pound. The government pays the balance.

These various grants and doles, together with the salaries of engineers, inspectors, and dole administrators, represent a vast expenditure on the part of the Free State government, but the various and sundry taxes, even taxes on the necessities of life, seem to keep the public purse in a healthy financial condition. Another vast expenditure by the present administration is the amount of money involved in an effort to solve the slum problem. To Mr. De Valera's credit, be it known, that in this regard he has accomplished more, in a few short years, than his predecessors did during the whole period of their ascendancy.

Several new industries have come into existence during the past two years. For instance, Cork has established a branch of the Dunlop Rubber Company. Waterford got a shoe polish factory. The tobacco industry has grown in Dublin. A factory for lead pencil finishing has been established. Tralee is to have, in the near future, a factory for the production of enameled hollow-ware of wrought steel, and a new factory will be opened shortly at Tipperary for the manufacture of felt base floor covering and the printing and finishing of linoleum. Very few of these factories, however, are large enough to employ any great number of workers.

And thus the game goes on. Mr. De Valera wins some new followers and loses old ones. He has many friends, but there is no mistaking his enemies. As already mentioned, the tempers of those who consider themselves oppressed are almost at a breaking point. Yet, they are held in check by the drastic Public Safety Act which Mr. De Valera has invoked against those who would depose him if they could. This Act was introduced, but never used, by the Cosgrave party.

As might be expected, the economic war has intensified the political rivalry between the two main parties. I speak of the two main parties because, although there are several parties, they are divided into two main political camps headed by Mr. De Valera and Mr. Cosgrave respectively. Mr. De Valera's followers at the polling booth include the Fianna Fail party, the old I.R.A. party, and the Republican Congress party. Mr. Cosgrave's adherents include the Cumann no nGaedheal party, the League of Youth, and the Blue Shirts. Political slogans of each party are carried on banners and are painted on the walls and highways. I will mention just a few such slogans which caught my eye as I drove along the roads: "Up De Valera," "Get rid of the calf-skinners," "Up Duffy," "Join the Blue Shirts," "Vote Fianna Fail 1, 2, 3," "Kevin Barry was an I.R.A. man. Are You?" And there were some in the form of threats of violence.

Other changes, together with those already mentioned, which have taken place in Ireland during the past few years make one strongly reminded of the pleasure-seeking Romans crying for "bread and circuses." The dance craze seems to have taken a real foothold in the land of Patrick and Bridget. The cross-roads dances are on the wane and are practically unknown in some places. Nowadays the dances are held, for the most part, in some town hall, and are usually from-dusk-to-dawn affairs, occurring at frequent intervals. A license for each dance must be procured from the County Court Judge. Sometimes he puts some restrictions on the dance, such as those controlling minors or closing hours. At a recent court, one judge granted no less than twenty applications, in a small town, for dances to be held from nine in the evening to five in the morning, and six applications for dances from nine to three. Other changes one may observe are the much improved highways, an excellent bus system throughout the country, and some new and luxurious all-steel trains.

Were it not for the economic war, Ireland would be the happiest country in the world today, but unfortunately the war still goes on without any indication of a speedy ending. It has helped Ireland in the sense that it has made her more industry conscious, but it has ruined her staple source of income. Mr. De Valera and Mr. Thomas, British Secretary for Dominions, have attempted to talk matters over, but with no good result. One is as unyielding as the other. Mr. Thomas's obstinacy in the matter is well known and criticized rather openly, even by some Englishmen, and Mr. De Valera is no less obdurate. Mr. Lloyd George once said that trying to bargain with Mr. De Valera was like trying to pick up mercury with a fork. On that occasion Mr. De Valera suggested to Lloyd George that he might try a spoon, but Mr. Lloyd George declined, and now Mr. Thomas declines, to use the spoon. The economic war goes on. Ireland retains the disputed annuities, while England insists that she is collecting their equivalent by way of tariffs. Ireland's foreign market is crippled, while England is also seriously affected by loss of her Irish trade and the consequent employment.

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THE CHURCH IN THE PHILIPPINES

By JAMES A. MAGNER

THE TRANSITION of the Philippines, from the tutelage of the United States, into a commonwealth gives rise to many anxious and interesting speculations, but to none of graver concern than to those of Catholic Action. Three hundred years of Catholicism under the Spanish flag and thirty-seven under American rule have wrought great changes and witnessed an almost spectacular progress in the spiritual growth of the Philippine people, with the vicissitudes, to be sure, that have visited the Church nearly everywhere. How will the Church weather under the commonwealth? Will it be prepared to meet the demands that national independence is bound to make upon it at the end of the ten-year period beginning this past November?

A number of facts seem to augur favorably for the Church at the outset. In the first place, the Philippine Constitution, as approved by the Constitutional Convention February 8 of this year, grants ample freedom of religion and civil tolerance. Section 7 of the Bill of Rights declares, "No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. No religious test shall be required for the exercise of civil or political rights." Among the ordinances appended to the Constitution, it is stated: "Absolute toleration of religious sentiment shall be secured, and no inhabitant or religious organization shall be molested in person or property on account of religious belief or mode of worship." Moreover, "all lands, buildings, and improvements used exclusively for religious, charitable, or educational purposes shall be exempt from taxation." All educational institutions are declared subject to supervision and regulation by the State. This does not, however, prevent the establishment of private or religious schools. On the contrary, optional religious instruction, as promised, shall be maintained also "in the public schools as now authorized by law."

Of special significance to the Catholic cause has been the return to the Church of Manuel Quezon, under whose egis the new commonwealth has begun. Vice-President Gregorio Osmeña is also a practical Catholic. The recent discovery of the document of Dr. Jose Rizal, national Philippine hero of 1897, repudiating his anti-Catholic affiliations and declaring his wholehearted adherence to the Catholic faith, has likewise produced a profound sensation and contributed, perhaps providentially, to the national prestige of the Church in the islands.

The establishment of many new religious houses and the rapid expansion of such excellent educational institutions as the ancient University of Santo Tomas, conducted by the Dominicans, the Ateneo of the American Jesuits, and the La Salle Institute of the Christian Brothers are graphic evidence of Catholic vitality. There are nearly 200 Catholic schools in the Philippines at the present time with more than 50,000 pupils. To these must be added some 800 students in the major and minor seminaries. Some ten hospitals and orphanages are listed under the care of religious. About 1,300 priests, one-half belonging to religious orders, minister to the spiritual welfare of the people in nearly 1,000 parishes. To these must be added nearly 200 Brothers and over 1,000 Sisters. Native vocations among the women have practically doubled themselves within the last eight years.

There can be no doubt that the Church has made tremendous headway in the Philippines within the past ten years. Improved methods of communication, the organization of Catholic Action particularly for the coordination of various regional groups and societies, and the development of such diocesan weekly publications as *La Defensa* in Manila and *Sunsuranon* in Cebu, and the monthly *Cultura Social,* have contributed notably to the morale of the Catholic population and made for a greater national consciousness of the Church's mission.

It is possible, however, to become too optimistic over the general situation. Two serious handicaps face the Philippine Church, to such an extent that its future actually hangs in the balance. The first of these is a startling dearth of vocations and paucity of priests. The total population of the Philippines may be placed at about 14,000,000. In parochial work, for an average of 10,000 Catholics there is only one priest. In reality, this means that some priests have as many as 50,000 souls to care for, spread over a territory larger than some American dioceses and in mountainous or tropical regions requiring almost superhuman endurance. Perhaps 80 percent of the people die without the last sacraments, and 40 to 50 percent are married outside the Church. There are several reasons accounting for this condition, one, of course, being the expulsion of the Spanish Friars after the revolution of 1897. At that time scores of parishes were left vacant. Many of these places were subsequently occupied by the ministers

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of the Aglipayan schism or sect. Others have remained with no religious ministration whatsoever.

More than half the clergy on the missions are native priests, but this does not by any means represent the full potentialities of the Philippine people or augur well for the Church in the islands when a full native government shall be realized. Unfortunately some of the religious orders which have been longest in the field have not encouraged native vocations. Some show practically none at all. In others a strict monastic tradition has hindered possible adaptation to missionary requirements that are crying for the active administration of priests, and of native priests in increasing measure. A native clergy is the only answer to the situation.

Outside the larger diocesan center, native priests are the only ones fitted to fill the rôle of diocesan clergy. While foreign priests with the financial backing and moral support of the religious orders have been remarkably successful even in the remotest parts of the territory, the same hope cannot be held out to those who might volunteer for diocesan service with nothing but their own resources to sustain them. The Philippine people have not been trained to support their clergy. The difficulties of learning the native dialects and of becoming used to native modes of life on the missions are too great for foreign priests with only the backing and direction of their dioceses. It is in development of native vocations that the bishops and the far-sighted orders in the islands are seeking to perpetuate the Catholic faith.

The second problem, resulting from the first, is the general lack of facilities for religious or catechetical instruction. While this is provided for the children and youths in Catholic elementary and secondary schools, there are considerably over 1,000,000 attending the public schools, where the teaching of religion has been banned as in the United States. As a result, comparatively few Filipinos have anything except the most elementary concepts of the Catholic faith. Many communites which are nominally Catholic, and which could easily be won back to the practise of their religion, actually entertain the most hostile sentiments toward the clergy together with the same absurd ideas of the Church as are current in certain cross-sections of the United States.

Added to this is the situation arising from the dormitory system maintained perforce for boys and girls who come from the provinces to the central high schools maintained in the larger cities. With the local clergy already overburdened from the demands of a large parish, or even unavailable for the community except for occasional missionary visits, little can be done for these boys and girls in the way of religious instruction or Catholic guidance.

As a matter of fact, however, the law does permit extra-curricular religious instruction to public school children, once or twice a week, subject to conditions imposed by the local superintendents. In some places eminently satisfactory arrangements have been worked out. In others a spirit of hostility has been manifested. Obstacles have been put in the way, such as prohibiting notices on the bulletin boards and assigning late or inconvenient hours for religious instruction, practically nullifying the intent of the law. Nevertheless great progress has been made in the catechizing of public school children. In the Archdiocese of Manila, where this project has been advanced as the leading item of Catholic Action by the Archbishop, Michael J. O'Doherty, more than 100,000 public school children are currently studying the catechism about three hours every week. This represents an increase of over 60 percent in a little over two years since the beginning of the campaign.

The force of about 2,800 catechists in the Manila archdiocese is composed for the most part of students of the Catholic colleges who have taken special courses for this purpose. The students of Santo Tomas University alone teach more than 10,000 children. A similar response to the call for catechists has been met throughout the country. This represents brilliant work, but it can hardly be taken as more than a start in a country of Catholic traditions and temperament, where until recently not more than 5 percent of the children received the necessary systematic religious instruction.

Another interesting and fruitful form of religious instruction has been undertaken by the Bellarmine Clubs of Manila under the direction of Rev. Joseph A. Mulray, S. J., of the Ateneo. These young men and women are required to speak at least English and one dialect fluently. Some speak also Spanish and several dialects. They must take a course in catechetical instruction, something like that given by the Catholic Evidence Guilds, and prepare themselves for public speaking. The young women speak indoors, under the direction of a chaperon. The young men speak out of doors, together with their chaplain, often addressing audiences as large as 5,000 persons. One public address with questions and answers is given each month in Manila, and three or four during the vacation months in other dioceses.

Usually a parochial town is selected where there are no priests. Publicity is given in advance. The conferences often last four and five hours, increasing in interest, and duplicating the experiences of David Goldstein. Among the questions frequently asked in a hostile way are why priests do not marry and why the laity are not given wine at the Mass. Some of the advance notices, par-

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ticularly in the Aglipayan strongholds, have been answered with threats of violence, but the speakers have managed to conciliate their audiences, and stir a genuine Catholic revival wherever they have gone.

The Aglipayans, who follow the self-styled Bishop Aglipay, an excommunicated Catholic priest and one of the candidates for president, have claimed as many as 1,000,000 adherents. It is probable that they do not number over 200,000 at present. Of these, undoubtedly a large number would return to the Church if the ministrations of a priest were available.

An auxiliary to the Bellarmine groups is the Writers Club, whose members are assigned to watch various publications and answer false charges or misstatements made in the press against the Catholic Church. Plans are under foot to develop from this lay group the editorial staff for a national weekly which will present news and cultural items of Catholic interest from a more positive viewpoint.

These various projects are being given permanent shape, as the result of the Catechetical Convention held at Manila, September 28-29. To assure a definite bill of rights for catechism in the public schools, this convention decided also to submit three proposals to the Governor General, Frank Murphy. The first calls for fixed days on which catechetical instruction may be given. The second asks the cooperation of Catholic teachers in the schools, who are now forbidden to take any part in the hours of catechism. Definite approval of school authorities is also requested for the catechists who have received diplomas for this purpose from recognized Catholic agencies.

It is evident that Catholic Action in the Philippines, as elsewhere, has concentrated its activities upon the youth, attempting to afford them every opportunity for becoming better acquainted with their faith and of developing so far as possible in a Catholic atmosphere. The Reverend E. J. McCarthy, co-founder of the Columban Fathers, has recently undertaken to give a course on religion and philosophy, which will discuss students' problems, under the auspices of the Students' Catholic Action of the University of the Philippines. To accommodate Catholic young men who come from the provinces to attend the university and to provide them with religious guidance, Archbishop O'Doherty has sponsored the erection of St. Rita's Hall in Manila, a dormitory with facilities for 200 in charge of the Maryknoll Fathers. Catholic Boy Scout Troops and camps have been organized in various provinces, and definite protests have been lodged against the development of sectarian or proselytizing agencies and associations in the public schools. The bishops have also taken vigorous action against the proselytizing of Catholics in Protestant schools, threatening with excommunication those Catholics who attend certain designated institutions where attendance at Protestant chapel services and religion classes is required of all students.

Similar action to preserve or retrieve youth for the Faith is being carried on throughout the islands by a large number of religious orders of women, ranging from educational and hospital work to that of rehabilitation under the direction of the Good Shepherds. The Jones Law forbids government appropriation to any religious order even though the civil courts may have assigned wards to their care. Catholic groups are looking for a revision of this law under the new Constitution.

One of the most important factors in the renascence of Catholic spirit and activity in the Philippines has undoubtedly been an expectancy in the thirty-third International Eucharistic Congress, to be held at Manila, February 3-7, 1937. In their joint pastoral, the archbishops and bishops declare: "The Eucharistic Congress here will have as one of its chief ends the conversion of pagans in the Far East. It is, in reality, our desire that it be a Mission Congress." Meanwhile. preparation for the Congress is being made largely through the Catholic Youth movements and through the coordination of the various Catholic organizations already existing in the islands. One of the principal activities carried on by the Central Board of Catholic Action, under the direction of Mr. Gabriel A. Daza, the national secretary, has been precisely the taking of a census of Catholic associations and assets. While the responses have been slow and not altogether satisfactory, they have demonstrated an increasing awareness of the need for national Catholic solidarity, for intercommunication of Catholic forces, and for genuine lay action. Present evidences indicate not only a successful Eucharistic Congress but a large and permanent spiritual progress for the Philippine nation at large.

To Some Modern Poets

Many will answer, many will go crying
Up through the gamuts of your starry scales—
Thunder and lightning, brazen music dying
Somewhere beyond the larks and nightingales.
Beat at the gates of song till they are broken,
Lay siege to Heaven until its walls give way!
Not yet are all the quiet sleepers woken
To rise and follow where the trumpets bray!

That small, thin pipe the River God once fashioned
Crumbles to dust; who heard it have been led
Along the wind; they are the unimpassioned,
Little and lost and disinherited.
Even the sea comes faltering in to shore
And silence whispers at our ears no more.

LESLIE NELSON JENNINGS.

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KYRIE ELEISON

By ALBERT HAMMENSTEDE

THE CHURCH'S life of worship is the medium by which she spreads true Christian culture. This should be an accepted axiomatic truth. Alas, since the rise of liberalism it has been forgotten, and the Church's influence has been restricted by those without to a moral, philanthropic and social plane while even within there has been a tendency to emphasize these secondary aspects of her work as all-important. We have conceded to the *Ethos* (moral conduct) an ascendency over the *Logos* (a deep and living interest in the truths of our faith). Christian religion, we must remember, is not identical with Christian morality as many Protestants believe. Morality is only a necessary consequence of religion.

Because of the well-nigh universal propagation and publicization of such false ideas there is the danger that our own popular Catholicism may become weakened and enervated by their insidious infiltration. Organizations based upon successful worldly counterparts—another concession to the secularizing spirit of the age—are of no value. The Church as a supernatural organism has to hand all the means divinely provided for its continued and endless existence.

It is by these divinely appointed means alone that she accomplishes her work among men, it is by these alone that she preserves among men the primacy of the spiritual, it is by these alone that she can re-create in a materialistically minded world a truly Christian culture, even as she once brought the ancient pagan world to the feet of Christ. It is by her worship that the Church establishes man in union with Christ and by doing this she places him in the correct relationship to God, to the world, and to himself, since Christ is the center of all things visible and invisible. This is the root of all Christian culture and in direct proportion to man's assimilation to Christ will be his growth in true Christian culture and his influence on a secularized society.

Indictments are as simple to make as generalizations and as valuable. The Church in her worship, as we have said, is the true font of Christian culture. A few remarks on the feast of Epiphany will serve to take such a statement out of the realm of generalization while at the same time some conclusions to be drawn from the feast should be of interest to us of the West as well as of value in promoting a Christian renaissance so imperatively necessary in our day.

Epiphany, a feast of the Roman (i. e., Western) liturgy, outranked in importance only by the feast of Easter, comes to us from the East, preserves throughout its peculiarly Eastern character, and is older in origin than the Western feast of Christmas. At the time that it was introduced into the Church the word Epiphany had its own sacred as well as political meaning. Most peoples of antiquity, especially in the Orient, believing that the Divinity resided in their ruler, considered his presence or visit *(Adventus, Epiphania)* among them a manifestation of the Godhead and they commonly celebrated such an occasion with illuminations of the city and firework displays. In the joyful, even ecstatic feast of Epiphany the Church celebrates the Light Invisible become visible (the entire character of the feast is that of light), the meeting between Divinity and humanity, the Coming of the true God among men.

She sees in the solemn appearance on earth of the Son of God first of all the King of Heaven and of the heavenly hosts ("The star . . . points out God, the King of Kings") and secondly the Divine Ruler of this world which by right belongs to Him ("He came into His own," i. e., property). And because the feast of Epiphany proclaims the Coming of Christ into the world as its supreme and triumphant Ruler, as the *Kyrios,* one can also understand why the season of Advent is in the first place a preparation for the Epiphany, the Parousia, of Christ rather than for Christmas. The early Gentile Church, preoccupied with the Mystery of Christ, centers her attention and wonder on His Divinity; for her Christ is above and beyond anything else the Revelation of the Godhead. The manner of His appearance, namely, in the flesh, is for them secondary. For them it is of supreme and transcendental importance that the Godhead, the Light Invisible and Inaccessible, has appeared on earth and men can see It and contemplate Its beauty and be bathed in Its divine rays.

Christmas, historically, might be considered a complement to Epiphany. There was the necessity of emphasizing against heresy the fact that Christ received a true human nature by His birth from the Virgin-Mother. Then, too, just as the Hellenistic Gentiles were profoundly moved in awe and admiration at the appearance on earth of the Invisible Lord of Heaven, so also the Christians who had come from Judaism were extremely impressed with the fact that Christ the Messias had been born of the house of David to whom God had promised the Redeemer of the world. Christmas then may be considered the

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feast of the humanity of Christ. Its keyword is "Verbum caro factum est." Christ took upon Himself our human nature in order to redeem us and He has become thereby the model and fulness of all human perfection. Ask a Christian of the West who is a disciple of Christ and he will answer: "One who follows Christ's commandments." Ask a Christian of the East the same question and he will reply: "One who contemplates in his soul the Divine Majesty and Beauty of Christ." This typifies quite well the difference in the religious attitude between the East and the West. Certainly one may not separate these things unduly nor exaggerate them, but one may observe the difference in accent and the mentality that prompts it.

In a brief article it is not possible to tap the wealth of thought and the world of culture that the Church holds out to her faithful even in the one feast of Epiphany. One can give only a few intimations of how singularly appropriate and meaningful is the message of that feast for the world today.

First of all, realizing with the Church that Epiphany is the Coming of the Divine Light of Christ into the world which is thereby forever transformed, consecrated, and elevated to a higher destiny, we must view with the utmost concern the unholy spirit of materialism and secularization that today profanes all provinces of human thought and life. If the world is not aware of Christ and His rôle of Epiphany, it may be our own fault in having accommodated to the liberal requirements and tendencies of the age an all too human Christ instead of having decisively opposed to them the might and monumental character of Christ the Pantokrator. It is the Light that is Christ, made to shine in all Its majestic splendor, that will penetrate, purify and respiritualize our public life. It is seldom the case that men really know Christ and refuse to acknowledge His Divinity and empire, but it is rather that they know only some weak and watered substitute which makes no appeal to them. The figure of Christ in His apocalyptic majesty, the mighty Ruler of heaven and earth, the *Kyrios,* must again be made known, and even a materialistic world will be startled into admiration of its discovery.

By proclaiming the majesty and dignity of Christ we ourselves are benefited and inspired. It lifts one to know that he is a brother of the King of Heaven and Earth and privileged to share in the Vision of God. It demands of us an attitude of soul which corresponds to our great supernatural dignity and which rejects all that is trifling, low, or lacking a truly spiritual content. It is the recognition and respect for our own dignity that will acknowledge the same in our neighbor: "Ego dixi: Dii estis, et filii Excelsi omnes." This recognition and respect for the kingliness of our neighbor in Christ is the necessary beginning for the Christian solution of all social problems. It is the Epiphany of Christ as the King and Ruler of all nations and time that can bring about what Leo XIII has called *democratia Christiana*—true Christian democracy.

Epiphany is the feast of the young Church idealistically and confidently sure of the universal and ultimate triumph of her Leader. Of worries, oppression, discouragement, enemies, she makes light. To all these and to all the powers of darkness she opposes the immortal and invincible Christ in His Epiphany which is for her a pledge and anticipation of His Final Coming, His Parousia, when His enemies will be humbled and forced to acknowledge His Lordship over all. Here certainly is the greatest appeal to you that the world has ever known. Youth will hear nothing of defeats, nothing of the past, nothing of obstacles, worries or troubles; it will have only the victories and triumphs and the final glory of its leader and its cause. It is precisely because of this appeal to youth and to the fiery idealism of youth that much of the success of Bolshevism, Nazism and Fascism is due. And yet we have in the heroic figure of Christ all those qualities most appealing and soul-stirring for youth. Let us do away with the sweet, enervating, unmanly, popular conceptions of Christ and restore His figure and Divine Personality to its pristine vigor as depicted so forcefully in the liturgy of the feast of Epiphany. There Christ is no mere moral force but the mighty personal Master of the destinies of men and nations, the supreme King of the Ages, the Pantokrator. "Ecce advenit Dominator Dominus: et regnum in manu ejus et potestas et imperium!" (Introit of Epiphany).

I Retire

Here is my acre, here my stalks, my clods;
Here are the rattling pine-slats of my gate;
Here my raw-boarded house, my household gods;
Here my rich kingdom in my poor estate.

No matter whether actual injury
Or hidden egotistic petulance
Turned whitest streets to blackest irony,
I am content that something drove me thence.

I scratch my bread out of insensate soil;
I do not claw it from my neighbor's heart.
Nor crossed nor foiled I neither cross nor foil,
Though narrowed from the pedestal of art.

I speak these thin lines for myself alone.
Bitter?—And you chanced to overhear?
I say they were but spoken for my own.
You smirk and say they were not. But they were.

LeGarde S. Doughty.

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HORACE REMEMBERED

By ANNE KIMBALL TUELL

IT IS among our pleasantest irrelevancies that we are talking for a little today of the Horatian phrase. So much the bi-millenium has done for what has been called our liberal ignorance. Horace, however, made a point of "wondering at nothing." And since he "should not altogether die" and was not intemperately modest, he may well have expected that his name and word should pass beyond "the monster-peopled seas" that beat the shores of his "inhospitable Britains," pass even "beyond the flaming ramparts of the world" known to him, to enter the traditions of tribes still more remote in the West and still more barbarous. He would wonder, if at all, that his fame should ever have lapsed. And, yes, he must marvel further that anybody should venture to speak in or about his phrases except in the noble language wherein alone common things become entirely memorable.

Once he was wrong—when he dreaded to suffer upon the lips of school-boys conning their letters and their rhetoric. For Latin grammar would probably be classed by Virgil among the unappreciated things which amazingly turn out to be pleasant in remembrance. And what the English school-boy mangled the man recalled with relish. A good poet, T. E. Brown, who made capital dialect verse for Manxmen on the inspiration of Virgil and Horace, has recorded that he once wept at thought of what the "Ars Poetica" had been to him. His were tears of different consistency, we may assume, from tears of the common school-boy. But thanks very largely to school-boy tears through the modern English centuries and specially in the English Augustan age, Horace became the great master of those who know good language—the Horatian motto the accepted mode for the polite title-page, and repartee in Horatian phrases expected wit.

Generations which had their "dear classical recollections" might welcome with simple vanity or homefelt zest a golden phrase seen fresh and potent after absence and the mellowing years. But now the times are "other" and the manners too. Today's gentlemen of fashion are even less at home with a Latin verse than with a biblical allusion and possess but moderately the literary joys of literary recognition.

The scholars, of course, have gone "reaping, reaping," as they always will where an influence is suspected, and have turned up for the common eye among our "dear English recollections" a multitudinous store of Horatian language, which once grew and flourished almost as a native crop in English fields, long packed away in English garners and held a precious part of English stock. Even to go gleaning after the scholars where we may not have sown, is to be set back with a flash of reality into the lost decades of classical education.

The Latin words of Horace have been counted up, as they echo everywhere in the older novels. No rogue so dull, it would seem, as to require a gloss. Tom Jones, who knew very little, knew enough to say at the right time,

> Dulce et decorum est pro patria mori,

and in fear of his patron's death could exclaim with considerable feeling, after the lament for Quintilius:

> Quis desiderio sit pudor aut modus
> Tam cari capitis?—
> What check of measure could there be in
> grief for a head so dear?—

though he can hardly have read in the lines, what Walter Pater was to find, the perfect symbol for human pathos and human transiency. Parson Adams, though he carried Aeschylus rather than Horace on a journey, could justify out of the worldly Roman the most naive of his persuasions—that he was a fountain of practical wisdom and sure interpreter of human nature, having read somewhat in books. Roderick Random, we are reminded, packed up a little Horace in his little kit-bag when he set out to try his fortune, along with six ruffled shirts, two pairs of worsted stockings, Wiseman's "Surgery," and other needments; and would ingratiate himself on his route with an erudite inn-keeper by his elegant Horatian talk. His voluble servant Strap could make even Horace sound long-winded as he exhorted his master to the life of frugal content. Jerry Melford, otherwise most modern of college-boys, used to exchange Horatian quips with his confidant-pal in merry epistolary ridicule of his elders. Matthew Bramble found authority somewhere in contented Horace to complain of the weather. And Clive Newcome, we hear again, came from India with thirty-five guineas worth of classical education, "able to quote Horace acceptably through life."

No wonder that the words of Horace in frank English guise enter the high language of great English letters with freedom—not alone in numberless adaptations and imitations, but born afresh everywhere for second immortalities.

We surprise them in most unexpected spots: in a sonnet of Surrey or Drayton, in the dreadful kit of Ben Jonson's witches, in the impudence of

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Don Juan, in Shelley's grief for Keats, in a pun of Lamb; or in higher vein when the Fortune of Horace is subdued to be the Adversity of Gray, and exalted thereafter to become "stern daughter of the voice of God," Wordsworth's Duty. And Horace is maybe best remembered when he merely enters the rhythm of some worldling such as Fielding, who called Horace his great master.

One suspects that the Horatian word seldom sounds quite authentic in English. And here the scholars have not helped us much to name the difference. One recalls sometimes Macaulay's good jest on a similar theme when he cited the transformation to ass of Bottom the weaver and the cry of his simple friends, "Bless thee, Bottom, thou art translated!" Such bizarre translations befell Horace once in a way. But for the most part he has had excellent luck with the English poets.

With the noble borrower the change is always a fine and elusive value. We fancy the words to sound more steely and more stiff with Milton, who loved their literal sense and their visual image, more dainty with Herrick, troubled by an alien mystery in Marvell, bland or brusque as Swift chose; and even with Pope who knew and loved his Horace so well, a thought too eager, a thought too clever. They crackle suddenly in the line of Browning, are touched to vibration by Swinburne. And by Tennyson, who among moderns has used them with singular distinction, they are burnished to a luster and stretched to a wistfulness which would make the poet of "golden moderation" very uncomfortable.

For we do not easily reach or hold the Horatian moods in English, I believe. English poesie likes often to hurry on quest:

> Over the hills and far away

says our poet. And Horace replies,

> What you are seeking is here.

English poesie will have its raptures:

> What is beauty?

cries Marlowe:

> If all the pens that ever poets held
> Had fed the feeling of their masters' thought,

if all the heavenly quintessence of the poetry of all poets were distilled for utterance,

> Yet would there hover in their restless heads,
> One thought, one grace, one wonder at the least,
> Which into words no virtue can digest.

And Horace remembers to quote,

> Nil admirari.

English poesie has its own "nights and feasts divine," but commonly prefers them unmixed by contemplation. If somebody must keep repeating "Carpe diem," all the time, we can't go on eating.

And English poesie makes no apology for its profusions. Take that very perfect phrase for the harvest of the passing hour, the "Carpe diem." How often we have preferred among ancients or moderns those versions of the theme where it is unrolled into all the lovely items of the day: the rose, the morning, spring, and youth, love, poetry and joy!

The words of Horace no longer live very commonly on the lips even of scholars. We need them occasionally for titles. Stevenson certainly hoped we would catch the glancing reflection in his "Aes Triplex" and "Virginibus Puerisque." But that was a long time ago. We still need the "purple patch" to name a Ruskin sunset. A pedagog not afraid of convention may still exhort the lazy stylist to "the labor of the file." Many a classicist remembers to say when he gets a little house in the country and his garden grows,

> Dulce est desipere in loco.

And the birthday celebration has recovered a host of measured phrases, "just beauties in small proportions," long gone to triteness but maybe coming to life for a public which has never heard them and makes the engaging inquiry, "Horace, who was he?"

We need to recatch and hold for modern style's sake the secret of that Horatian phrase so scrupulous, so deft and so unpretentious. One classic label at least has persisted unforgotten: "curiosa felicitas," care-taking felicity, that most felicitous of memorials, which Petronius made for the grace of Horace. Here are no "winged words," which carry and chase thoughts through eternity. Nor are they the *mots justes* of the self-conscious quest, the "inventions fine" sought in all centuries by young zealots of preciosity who fetch them from far distances of phantasy and paradox. Nor are these the difficult words "like prayers," hard with intimate honesty, immediate with personal confession. But they are words of guarded and selected truth, which do not behave themselves unseemly.

An old vice in English taste has been to applaud too frequently the off-hand, glibly hailed as "the simple straightforward style," to assume that the easy is the good. We may recall once in two thousand years that for his ease and his simplicity Horace copied the zeal of the steady bee, "who gathers his honey with toil."

A recurrent taste in English style has been for bold singularity, which cuts a wilful way through fresh quarries of speech on demand of a personal dictation. Capricious in indulgence it may be, but victorious in the way of genius. It found its strength in the spiral *altitudos* of Sir Thomas Browne, in the glimmering chambers of Donne's kaleidoscopic imagery, in the glory and gloom of Carlyle's volcanics, the creative perversities of Ruskin, or the outrageous fecundities of Brown-

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ing. It is lively again today, welcoming all cults and chances of expressionism, ready with a new language for a new novel, with vocabulary and grammar emerging from the unconscious together.

Adventure means life in style as everywhere. Horace himself was in his time the apostle of "a living language." But it is comfortable every two thousand years to remember that the style of Horace, too, was once called *edax,* bold, by a Quintilian who had his reasons, and bold, partly, we understand, in its recognition of the familiar and the common.

We have left the birthday, and should offer the dead as we pass a "lucky word of good wish" after the Roman manner. "So may the earth rest lightly upon us." Let it be a good wish for English as well—that still the dead Roman poet may "not altogether die." We may come to have no preference for odes, though Neaera and Lydia and Lalage will have their sure successors. We may have less chance for "nights and feasts divine." The Horatian satire will scarcely afford a sufficient mold for the criticism of the present—so narrow its range, so uniform its temper, too earth-bound and satisfied besides to register with any distinctness the seething complexities of unintelligible years. The stylus and the typewriter, furthermore, are different instruments, with an influence upon expression almost as peremptory as the pressure of the mind that guides. Still, "were it but for the word's sake and the phrase," there must certainly be a tri-millenium of Horace, to celebrate a certain excellence known as "care-taking felicity." It is long since the word "curious" meant "care-taking" in English. But "curiosa felicitas," though its special meanings shift always with the flux, will remain the permanent formula for the word's truth-telling. It may sometime again come to mean, who knows, "golden moderation."

Weather-Bound

Under this weather
No hound's in heather—
The hare, the hound
Are weather-bound:
Hare in his burrow
Under the exhausted furrow,
Hound, by the stove,
Only a boot can move.

Under this weather
Their dreams are together . . .
The hound, the hare
Streaking the air,
Hardly with shadow
Over the innocent meadow . . .
And together start
Thrilled through the heart.

ANDREW HEWITT.

COMBATING INTOLERANCE

By JOHN JOSEPH GORRELL

FOR MORE than twenty-two years, Reverend Francis J. Ledwig had been waging his battle against religious intolerance and the cohorts of bigotry. He was just completing an intensive campaign of twenty-two series of open air lectures to non-Catholics in the Archdiocese of San Antonio in early July of 1934 when the newly consecrated Bishop of Amarillo, Most Reverend Robert E. Lucey, D. D., invited the Apostolate of Tolerance to come to the Diocese of Amarillo and bring their message of harmony to the Texas Panhandle.

Bishop Lucey, keenly aware of the rising tide of interest in the Catholic Church and her teachings, believed that the proper method of carrying the message of the Catholic Church to the man in the street was to take the pulpit out into the open. Having had experience in his native Long Beach, California, in convert-making and preaching to non-Catholics, the Bishop felt that in inviting Father Ledwig and his co-laborers to work in his diocese, he was taking the most practical method of making the Church known to the outside world, of dispelling ignorance concerning religion and breaking down the barriers of intolerance.

For fifteen consecutive weeks beginning September 9, 1934, a series of lectures was given in the small out-of-the-way villages and towns of the Diocese of Amarillo: from Groom to Borger, and thence to Panhandle, Hereford, Vega, Pampa, White Deer, Shamrock, Childress, Wellington, San Angelo, McCamey, Big Spring, Sweetwater and Littlefield. An enthusiastic interest was evident from the very first.

One must know something of the Southwest if a full appreciation of the work of preaching missions to non-Catholics is to be had and if anything like a true and conservative estimate of them is to be made. Many of these places are small mission stations, where Mass is said once or twice a month for the few resident Catholic families. The fewness of Catholics in these small communities has made possible the spreading of vicious propaganda. Meeting little if any opposition, evil forces have there sown the seeds of prejudice that have reaped the bitter fruits of intolerance.

Sheer curiosity prompted many of the non-Catholic people who attended the lectures in these Texas communities and villages, but their attitude and spirit was admirable. They remained to learn all that they could about the Catholic Church and they marveled at hearing things diametrically opposed to what they had believed and had been taught. Moreover, they were shown the proofs and told where they might find authentic records and ready references to consult when they returned to their homes. They found in these meetings a friendly charity, and were astonished that there were no heated attacks upon those who did not agree with the lecturer, no diatribes against any other sect and creed. The Apostolate of Tolerance was really and truly concerned only with explaining the doctrines of the Catholic Church and preaching the

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brotherhood of man under the universal fatherhood of God.

In all, 405 lectures were delivered, 1,000 questions answered through the medium of the Question Box, and seven study clubs established.

In one of the villages where the Apostolate had worked, the local pastor stated that, prior to the time of the mission for non-Catholics, he was treated with the coldest reserve by all the Protestants of the town, but after the lectures he was greeted on the streets by everyone and treated with the utmost consideration and respect. Reports have come to the Apostolate of at least 100 cases of fallen-away Catholics who came back to their duties after these lectures, and there are numerous cases of converts to the Catholic Church.

The purpose of the Apostolate is not, however, convert-making. One who engages in dispelling bigotry and combating intolerance does not have converts as his primary object. If he does, he has placed the proverbial cart before the horse. How can one hope to gain converts for Christ where there is hatred and bigotry? The grace of conversion cannot abide or find even so much as a resting place until all of these foreign and disturbing elements have been removed and all doubts allayed.

Through the recent campaign for tolerance in the Diocese of Amarillo by Father Ledwig and his co-workers, under the auspices of the Catholic Missionary Union, Washington, D. C., at the personal invitation of His Excellency Bishop Lucey, many souls have, of their own free will and volition, let light and truth into the inner recesses of their hearts. This they have been able to do by receiving first hand, from one of the official teachers of the Church, a Catholic priest, the truth about Catholics and their Church.

No longer misled by the minions of deceit and falsehood, with their minds disabused of some of the old canards about the Catholic Church, they cannot help but look with more respect and consideration upon their neighbor, of whom they knew very little except that he was a Roman Catholic. They will have further learned that the local Catholic priest is not such a terrible creature after all and, if any further truth and explanation are desired, they can have no hesitancy in approaching him on the street or even calling at the parish house and discussing with him any religious question that seems perplexing.

In every instance, without exception, the local priests and people have reported a more tolerant spirit and a better cooperation and understanding after the work of the Apostolate of Tolerance had been completed. Much good has been accomplished which will bear fruit through the years to come.

The Lighted City at Night

Methinks that God, in looking down,
Can, smiling, say:
"Behold my creatures' longing
For Everlasting Day!"

PAULA KURTH.

Communications

ABUSES OF THE CAPITALISTIC SYSTEM

Cincinnati, Ohio.

TO the Editor: For the ten thousandth time, I have read a paper on economic maladjustment. Before I read ten thousand more, may I offer this demurrer of my own? I believe that the tears of most reformers are genuine tears; I believe that the tears of the "oppressed social classes" are crocodile tears. There are few capitalists quite as ruthless and avaricious as the unsuccessful capitalist. The really solemn "person of distinction" is the chap across the street—and his wife.

The question (state socialism over capitalism) is seldom presented in the form of scholastic syllogism; it is never so presented by the scholastics. There is always taken for granted, an axiom; there is always understood an inherited prejudice which none of us is supposed to have escaped. Fortunately, the accepted "fact" upon which this whole Marxian argument is based, is not a fact. Capitalism has not failed miserably. On the contrary, it has succeeded so tremendously that no other economic or social system could be seriously compared to it. What makes capitalism detestable to the individualist is its abuses, which have succeeded almost as enormously as itself. But few of the new economists are concerned with correcting the abuses. Indeed all the new cults of the new materialism seem determined to aggravate the abuses to their worst possible extents.

I have a little pet list of abuses of the capitalistic system—the only system ever devised which actually distributed wealth and opportunity not only universally but even promiscuously. Here is my list:

(1) Monopoly.
(2) Standardization.
(3) Delusion and deception . . . through fraudulent advertising and selling methods.
(4) Imposing the promoter and deposing the inventor.
(5) Encouraging the female to compete with the male for an independent livelihood; and fostering this anarchy by scoffing at the sacredness of family life, by exaggerating the ugliness of kitchen drudgery and by scorning the robust claims of biology over discipline.
(6) Multiplying the non-producers.
(7) Placing banking and brokerage ahead of farming, manufacturing and mining.
(8) Corrupting politics and intimidating journalism.
(9) Aggrandizing the standard of living.
(10) Worship of bigness and childish credulity.

If provoked, even slightly, I would be glad to explain each of these ten abuses. I need scarcely stress that it is precisely these ten abuses which every "new" social or economic plan enhances.

The beauty of distributism is its truly American flavor. Naturally enough it is being overdone in England. Even the great master of contrast sometimes distributes his distributism too distributively. Over here it is called (outside of the *American Review*) "rugged individualism"

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which, for some unknown prejudice, is supposed to be an opprobrious term for a very frightful thing. However, we are free men when we can pump our own water with our own pump, light our own house with our own current, transmit our own voice with our own wireless sending set, kill our own chickens, dig our own coal and worry about our own old age. We can do these things under capitalism, stripped of its abuses; we can do these things under no other system in the world.

The way it is now, Heaven help us if the 60,000 technicians (those fellows who can fix and keep going all the wires, dudads, gadgets, pipes, poles, sparks and noise) decide to hold a grand convention at Atlantic City on the day of a tidal wave. Why it might be the next millenium before we found out that they had been drowned. I care little what becomes of that "fringe" which "hoards all the money" in this new age of go-get-it; I care a great deal what becomes of that awful arcanum which hoards all the secrets of this new secret society.

ARTHUR J. CONWAY.

CONQUEST YESTERDAY AND TODAY

Germantown, Pa.

TO the Editor: In the issue of THE COMMONWEAL for November 15, there is a communication from Anastasia M. Lawler on the Ethiopian situation, in which she speaks of the former attitude of civilized nations with regard to wars of conquest. She goes on to say that we should not object "to a civilized nation assuming a protectorate over those far-away tribesmen" and that we should not "grow so wroth because another seeks a tiny bit more land which is right at his door."

I would like to point out to Miss Lawler, and to readers of THE COMMONWEAL, that it has been considered the greatest blot on the escutcheon of a nation to needlessly slaughter women, children and non-combatants in war. Italy has ruthlessly wiped out whole towns in air raids, without a thought for the women and children. Is this the act of a civilized nation? Can we honestly say to the Ethiopians, "Submit to Italy that you may be civilized by them"?

Again, is proximity a justification of invasion and conquest? If so, why was there such a fuss over the invasion of Belgium by Germany? Belgium is "right at the door" of Germany, so we really should not object if Germany annexed it. Ethiopia is a sovereign state, and has a right to her own territory. It is true that Ethiopians molested neighboring Italian territory, and therefore Italy was justified in defending herself by armed force if necessary. However, Ethiopia appealed to the League of Nations for arbitration. She agreed to whatever decision was handed down. Italy, however, refused arbitration. According to the statutes of the League of Nations, war is not justifiable "until all other means of settlement have been tried." Italy refused to try any other means of settlement, therefore her war is purely one of aggression, and utterly unjustifiable.

Miss Lawler goes on to say "May the League of Nations remember that it was designed with the hope of preventing, not fomenting, another war." Does Miss Lawler think that another war will be prevented by allowing Italy to walk in and take over a sovereign state, a signatory member of the League, without any protest? What guarantee, then, have we that Germany will not in like manner take over Austria, or France take over Belgium, or Spain take over Portugal, or, even, the United States take over Mexico? After all, these smaller nations are "right at the door" of the bigger nations. Faced with this possibility, would it not be logical for the smaller nations to immediately strengthen their frontiers, and enlarge their armies for defense?

Finally, is precedent a reason for lawlessness? One proof of the good of a measure is its application for good in all cases. Carry out this idea to its logical conclusion and where are you? Because in the past we did not object to Hawkins despoiling the west of Africa, nor to England taking the great Southland of the Dark Continent from the Dutch and the fertile valley of the Nile from the natives, therefore we should not object to Italy taking Ethiopia. There are many who do not object to one man taking the life of another to gain his wealth, or to one man sterilizing another to prevent an altogether problematical criminal or defective being born. Does this make these actions right? Further, is there no such thing as advancement in virtue? Miss Lawler speaks of the "peace that Christ came to bring us." What of the justice of Christ? He gave His peace to all men. Miss Lawler would purchase it for some by unjustice to others.

War is, indeed, terrible, but it is to be prevented by justice, not by lawlessness. It would be well for Miss Lawler, and others of her way of thinking, to look to the fundamental principles of right and wrong as laid down by Christ and not to the heretical, sentimental misinterpretations of the doctrine of the Peace of Christ.

ANNA BEATRICE MURPHY.

"INVITATION TO THE CONVENT"

Dallas, Tex.

TO the Editor: I am quite anxious to get hold of a copy of that lovely old poem, "Invitation to the Convent," to use in conjunction with one of the displays in the Catholic Exhibit Building at the Texas Centennial Exposition, Dallas, 1936. A booth called "Your Vocation" will be installed, said exhibit to consist of dolls dressed in the habits of the various religious orders working in the state with appropriate verses, texts, posters, pictures and literature.

The first verse of this poem is used as a heading for one of the chapters of that very old-fashioned novel, "Geraldine, A Tale of Conscience," now long out of print, and I am just wondering whether one of your readers, perhaps some good religious, would not do me the great favor of looking up the same and sending it to me. I assure you that this favor will be far more appreciated than I can now say.

May I take this opportunity of extending a cordial invitation to both you and your readers to attend our Exposition next year and to visit our Exhibit.

REV. JOSEPH G. O'DONOHOE,
Chairman Catholic Exhibit, Centennial Exposition.

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Seven Days' Survey

The Church.—On the eve of the reopening of Congress, the National Council of Catholic Women sent to its members a leaflet which contained excerpts from Archbishop John Carroll's "Prayer for Our Civil Authorities," composed in 1800. * * * The Dublin branch of the Holy Child Association, comprised of alumnae of English convent schools conducted by the Congregation of the Holy Child, have formed an association to provide low-cost housing for the Dublin poor. * * * As an experiment, which, if successful, would be repeated every Sunday, Prime, "the Church's 'official' morning prayer," was broadcast in England, December 22. A sermon was substituted for the Sunday psalms. * * * Fifteen African chiefs recently made a three-day retreat at Bethel, a mission conducted by the Oblates of Mary Immaculate in Basutoland, South Africa. * * * The *Christian Front,* a monthly devoted chiefly to the current application of Christian social principles and published at 22 Eaton Place, East Orange, New Jersey, recently sent out its first issue. * * * In Paris, France, and its suburbs there are 5,240 trained women catechists now giving instruction to 88,000 children. In the Archdiocese of Paris there are 60 groups of trained laymen engaged in the same work, among them professors, civil officials, attorneys and advanced engineering students. * * * Priests of the Foreign Missions of Milan at Hwahsien, China, who have been aiding thousands of victims of the Yellow River floods, find that one person can be kept alive for a month for only $.50. * * * The Catholic Film Society of London has been conducting projection classes in which priests have been showing considerable interest lately. The society has four units: production, projection, miming and cartoon. * * * The Holy Father told a group from the Italian Apostleship of Prayer, January 5, that prayer was more necessary today than ever, and recommended it "for the gravest needs, necessities, and anguishes of the historic moment through which society, families and individuals are now passing. . . ."

The Nation.—During the period under review the extraordinary turmoil issuing from the national capital tended to monopolize the news interest of the country: the President's message, the AAA decision, the neutrality bills are taken up elsewhere. * * * Before going to the mat on neutrality legislation, the Senate Munitions Investigation Committee sparred with Congress's favorite witnesses: the Morgan partners. They claimed to have been violently pro-Ally from the beginning of the war in sentiment, but strictly business-like in finance and passive before the State Department. * * * The annual budget message became archaic before a day was past, being indeterminately upset by the AAA decision. Income was estimated at $5,654,000,000; regular expenses at $5,069,000,000; statutory debt retirement at $580,000,000. There would be a surplus in the regular budget, which this year includes much that was considered extraordinary last year, of $5,000,000. A carry-over of $1,103,000,000 was allotted in addition to relief, but the full relief estimates, which will bring up the deficit, cannot be approximated for another two months. * * * The complete split in the Socialist party was reported with remarkable fulness in the great press. Norman Thomas and Leo Kryzski were the mainstay of the "militant" majority in the National Executive Committee, fighting the "old guard" who control the old New York organization which has been forced out of the regular party by radicals who seceded. James Maurer, repeatedly Socialist vice-presidential candicate, has rallied to the "old guard." Socialist Mayor Hoan of Milwaukee, practically most successful of American social democrats, has so far kept away from the firing, being much tried by local Wisconsin politics where he is in a difficult position between the La Follettes and the Communists. * * * The city of Cincinnati, with Milwaukee one of the two greatest American models for clean local government, is getting along without a mayor. Since the city is really run by a city manager, the situation is not as serious as it would be in most places. On the council which elects the mayor there are four Republicans and four Charter Reformers and the Reverend Herbert S. Bigelow, local leader of Father Coughlin's National Union for Social Justice. The latter insists he will vote for himself until one of the party blocs adopts his plank of municipally owned utilities.

The Wide World.—"Autocratic governments" abroad sniffed audibly at Mr. Roosevelt's message to Congress. Nazi journals in Berlin declared the President had gone "Wilsonian," which to them is considerable of a sin; and in Italy, despite the satisfaction with which forecasts of the new neutrality laws were received, the speech was resented as a "sermon" by an "unsuccessful dictator." The Japanese were relatively calm. On the whole, commentators averred that the chief effect would be postponement of the enforcement of oil sanctions against Italy. * * * The war in Ethiopia made little progress, though it was reported that despite heavy rains Haile Selassie's troops would attack in force along the northern front. Italian bombers blew up two field hospitals. At one, operated by the Swedish Red Cross, a physician was mortally wounded. The first reports declared that nine Swedes had been slain, whereupon there was great indignation in Stockholm. Later an American Red Cross unit was bombed for the second time. * * * Sharp conflict was once again reported from Lutheran circles in Germany, where the opposition pastors were zealously preparing to take the offensive against Hans Kerrl, Reich Commissioner for Church Affairs. At a meeting of the "Council of Brethren" in Berlin on January 4, it was decided to abandon the wavering attitude exemplified by certain older theologians and to convoke a Synod for the discussion of the ecclesiastical situation. There were some

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indications that Herr Kerrl might order the secret police to break up this meeting. * * * The official manual of training in sports prepared for German youth by Kurt Muench has been published, evidently to celebrate the victory gained by Messrs. Brundage et al. in the matter of the coming Olympics. It says, among other things: "German athletics are, in the complete sense of the word, political. It is impossible to permit individual or private clubs, as such, to indulge in exercises or games. They are the business of the state." The booklet is also rich in anti-Semitism. * * * The London Naval Conference, meeting again after two weeks' vacation, discovered that Viscount Monsell, First Lord of the Admiralty, had apparently changed his mind about a desirable naval building plan. In response to queries, he maintained that his suggestions were "elastic," which apparently meant that the British were not willing to state their position in concrete terms. It was rumored that the French might come forward with a plan. Evidently, however, the holidays had cleared no one's brains—or maybe it was the fog.

* * * *

The Pope and War.—European editors continue to discuss the attitude of the Papacy toward the war in which Italy is now engaged; and though some of the points of view raised are legitimate, much of what is said obviously smacks of Pope-baiting pure and simple. Referring to an article in the *Gazette de Lausanne* which attributed to the Holy See little interest in the actions of the League of Nations, *L'Osservatore Romano,* in its issue of November 15, declared that the Swiss journal had evidently forgotten not merely the clear statements of the reigning Holy Father but especially the notes of Pope Benedict XV, recommending an international peace pact reinforced by sanctions—notes which taken in sequence render it quite correct to regard their author as one of the founders of the League. These notes are reproduced in the December issue of *La Nouvelle Revue Théologique,* of Louvain, which reminds us that the first was issued on August 1, 1917. Here the Pope recommended the establishment of international arbitration, and the imposition of sanctions against a nation refusing to accept a clear verdict. In October of the same year, His Holiness reverted to the same point, urging that "a universal boycott" be invoked against the recalcitrant nation. Finally in the encyclical "Pacem Dei munus," of May 23, 1920, Pope Benedict approved the formation of a League of Nations while carefully refraining from endorsing in every detail the one then being established. This document read in part: "When everything shall have been reestablished according to the order of justice and charity, and when the nations shall have been reconciled, it is very desirable, Venerable Brethren, that all the states, putting aside their mutual suspicions, unite together in order to become a society, or better expressed a family, for the common defense of their liberties and the maintenance of social order. This society of nations satisfies—without taking up a host of other considerations—the generally recognized need for making efforts to suppress or reduce the military budgets which the nations cannot much longer bear, to render impossible in the future war as disastrous as this, or at least to reduce the danger of such wars as much as possible, and to assure to every people, within the limits of its lawful boundaries, independence and territorial integrity." The language is clear. And it needs to be borne in mind that the moral teaching of one encyclical is not of a lower order than the moral teaching of other encyclicals.

Neutrality over Sanctions. — With the opening of Congress the government embarked on a program to change our conduct of foreign affairs in regard to war. The general theme is to create foreign policy by legislative enactment, to favor no nation in case of any war, and to relinquish all insistance on the freedom of the seas. The President, in his message, said: "First, we decline to encourage the prosecution of war by permitting belligerents to obtain arms, ammunition or implements of war from the United States; second, we seek to discourage the use by belligerent nations of any and all American products calculated to facilitate the prosecution of a war in quantities over and above our normal exports to them in time of peace." This principle is embodied in the "administration" bills. Upon proclamation by the President recognizing a war, six things happen: an embargo on arms to belligerents; no new financing for them, except for commercial loans and refunding, etc., which the President considers normal; American vessels are forbidden to carry embargoed goods; Americans travel on the ships of the warring nations at their own risk; every warring country is treated equally; punishments are instituted for American offenders. Upon special proclamations: ordinary exports to belligerents are permitted only in quantities which the President determines are normal, with the exception of food and medicine; any business dealings of Americans with belligerents are put upon the individuals' own risk; our ports are closed to belligerent shipping and our waters to warring submarines. The National Munitions Control Board is reestablished and given licensing powers over arms makers at all times. The Nye-Clark-Maverick bill, introduced several days later, carries the new policy farther in the following ways: the embargoes are automatic at the outbreak of war; the "normal" quantities of ordinary exports to belligerents are determined by the five-year pre-war averages; commercial credits are definitely restricted; American vessels are forbidden to enter war zones; goods permitted to go to belligerents all must go at the risk of belligerents, and not of our citizens; the punishments are more severe; the Munitions Board is given greater powers of regulation.

To Curb Crime.—As the first practical steps following the Conference on Crime held at the New York state capital last autumn, Governor Lehman issued a special message to the state legislature and twelve measures were immediately proposed to revise drastically criminal procedure. The Governor said, "The lengthening shadow of crime—and particularly organized crime—falls upon us all. Unless successfully checked, crime destroys the whole fabric of society and degrades the malefactor and the

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innocent alike." He urged the creation of a "bureau of crime prevention" which would be devoted to a study of crime prevention in cooperation with churches, schools, associations of parents and social and civic organizations. He also recommended the transformation of the Attorney General's office into a State Department of Justice. The principal proposals of new measures are that verdicts in criminal trials be by a five-sixths vote of the jury, that defendants may waive waiting for grand jury indictments and stand trial on accusations, that a judge and prosecutor may comment on the failure of a defendant to testify, that a judge may comment on evidence and the credibility of witnesses, that the perjury statutes be amended, that the presence of an unlicensed weapon in an automobile be presumptive evidence of illegal ownership by all persons in the car, that prison wardens be required to notify the police in advance of freeing persons committed for felonies and that there be a drastic reduction of exemption from jury duty. Citing statistics on the practise of permitting persons indicted for felony to plead guilty to misdemeanors and thus to get off with a short term, the Governor urged laws requiring that a District Attorney who recommends acceptance by a court of a plea of guilty to a lesser offense, to submit a written statement.

Social Politics or Social Legislation?—The January *Central-Blatt and Social Justice,* the extremely intelligent and vital monthly magazine of the Catholic Central Verein of America, stresses the inadequacy of our prevalent hope of reform based too exclusively on the State. The most interesting way this is emphasized is by a criticism, "A Popular Fallacy in a Version of 'Quadragesimo anno.'" The following sentence from the official English translation is taken and shown to embody "the views of those who seek redress of wrongs and assistance from the State when conditions apparently demand some sort of aid, and whose appeal in all too many emergencies is to legislation: 'The aim of social legislation must therefore be the reestablishment of vocational groups.'" The criticism of this sentence waives the accuracy of translating *ordines* as "vocational groups," calling on people to familiarize themselves with the concept of "orders," by first overcoming the extreme individualism of the recent past by "the organic concept and attitude, which, having gained recruits, can find expression in the associations the Pontiff has in mind." The objection is primarily to rendering as "social legislation" what, it is claimed, should literally be "the art of social politics." "Just as the 'art' of medicine is something apart from health legislation . . . so also social politics has a much broader scope than 'social legislation.'" In the encyclical Pope Pius appeals to "'the state and all good citizens to abolish conflict between classes with divergent interests and thus to foster and promote harmony' between [the *Central-Blatt* adds] the 'orders'—clearly an exhortation intended to enlist all forces that may operate for social and economic peace and progress, and not merely for the application of legislation."

Non-Catholic Religious Activities.—From January 6 to January 12 the Federal Council of Churches for this country and the World Evangelical Alliance of London for the rest of the world, sponsored a world-wide week of prayer. The daily intentions were as follows: for ourselves, for our homes, for our churches, for the world mission of Christianity, for the nation, for every people and for light on the way ahead. * * * A manifesto prepared by Rabbis Samuel J. Levinson and William F. Rosenblum of the New York Board of Jewish Ministers; Drs. Eugene C. Carder and Robert W. Searle of the Greater New York Federation of Churches; and Reverend Edward Roberts Moore, director of the division of Social Action of the Catholic Charities, was published, January 3. It charged that in New York City more than 500,000 families are housed in squalid old-law tenements in congested areas where infant mortality is 100 percent higher, general mortality 200 percent higher, and tuberculosis 300 percent higher than the city average. "Our city is not alone in such awful offense against the sanctity of human life. . . . We call upon our people to rise in moral indignation against the continuation of these conditions." * * * The Methodist Federation for Social Service has joined the National Association for the Advancement of Colored People, the American Civil Liberties Union, the League for Industrial Democracy and the International Labor Defense in collecting funds for the defense of the Scottsboro boys, whose new trial was to open January 13. * * * The annual conference of the Foreign Missions of North America was held at Asbury Park, New Jersey, January 8 to 10. Scheduled speakers included Dr. Kagawa of Japan, Dr. Hoffman of the German Christian movement, and the Archbishop of York.

Organizing the University.—One of the most interesting sections of the "Report of the President of Columbia University for 1935" has to do with the "federal principle in university organization," which Columbia has used successfully. "Through the operation of this principle," we read, "officers of the affiliated institutions become, by the terms of the several agreements, university officers. Their appointments are confirmed by the trustees of the university, and their salaries are paid with funds transferred to the university for that purpose by the trustees of the several independent corporations. In this way, and because of the authority and jurisdiction of the president and those of the university council, the educational unity and cooperation of the educational system are made complete, while the financial independence of the several corporations is in no wise limited or interfered with." President Butler is of the opinion that the principle could be adopted in various parts of the United States; and he is interested very specially in the bearing it may have upon the fate of the small colleges—one of which (Bard College) was "admitted" to Columbia's "educational system in 1928." "The small college," he writes, "is an institution of vital importance in our American life. We cannot afford to let fail any of these colleges which has sound policies, high ideals and which has made a place for itself in the nation's intellectual life. At the same time, one must face the problems which confront them. One of the most serious of these is how to

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provide intellectual companionship for their teachers and scholars. . . . The best and easiest way to accomplish these ends, while protecting the small college and preserving its independence, is to welcome its incorporation in a university's educational system as a distinct and independent federal unit. Its trustees can then appeal with renewed confidence for financial support. They can secure the service upon the faculty of the highest type of teaching scholar, and they can gain for their undergraduates and alumni those associations, both personal and academic, which mean so much throughout life."

Catholic Political Principles. — William Cardinal O'Connell, Archbishop of Boston and dean of the Catholic hierarchy of the United States, speaking in Boston before 2,500 men, and prefacing his remarks by declaring that they were not directed against any particular man, or men, now in public office, laid down some fundamental principles which should govern Catholics in their duties as voters in civic matters. He said, "I wish to make this point clear, if a Catholic knows—not believes or suspects or is led to think by campaign speeches which are oftentimes disgraceful—but knows that a candidate is unfit for public office, he commits a sin if he votes for him. This is Catholic teaching. For the voter who helps elect a candidate he knows to be unfit, thereby shares in the responsibility of improper government." In Chicago, before some 3,000 members of the Holy Name Society, the Reverend Edward R. Moore, head of the social action division of the Catholic Charities of New York, said that while there was danger in this country from Communism, there was a still greater danger of some form of Fascism. On Catholic men, he added, there devolved a duty to preserve essential liberties, for "the Church is the ultimate bulwark not only against Communism, but against all forms of State absolutism," and this lay "in her intrepid and unceasing defense of the individual, his inherent nobility, his inalienable rights, his essential liberty."

Visitor from Japan.—Accompanied by a nurse and a physician, Toyohiko Kagawa recently began a six months' nation-wide lecture tour endorsed by the Federal Council of Churches and the Cooperative League. An orphan at the age of four, he had a most unhappy childhood. When in his teens, he went to live with an uncle, but he lost this means of support when converted by some American Protestant missionaries. His college career was interrupted by tuberculosis. At the age of twenty-one he went to live in a tiny hut in the slums of Kobe, where he contracted trachoma, a dread disease of the eyes, from one of the beggars he sheltered during his five-year stay. After two years in this country studying technique he returned to organize the Japanese Federation of Labor and the Farmers' Union and in 1925 helped the farmers and industrial workers to win universal manhood suffrage. His first-hand disclosures of slum conditions led the Japanese government to rebuild the worst areas in six of its largest cities, and he was called upon to organize the social work of the city of Tokyo. Today his chief interest seems to be the Cooperative Movement, which already includes one-third of the population of Japan, for he considers it the means of bringing about the Kingdom of Heaven on earth. "It envisages an economic social order where love shall be the dominant motive and the principle of the Cross spontaneously practised. In this new order the life of the community will be organized on a cooperative, as against a cut-throat competitive basis, through producers', consumers' and credit cooperatives."

* * * *

Labor Gains.—In her annual report on the Labor Department, covering the year ending June 30, 1935, Secretary Perkins listed objectives set up two years ago which have been achieved. Mentioned were the Social Security Act embodying unemployment insurance and old-age pensions, the National Labor Relations Act setting up machinery for handling labor disputes, the cooperation obtained between state and federal labor departments, and the development of the United States Employment Service which "has been built into a successful program of operation, both from the point of view of employment in private industry and from the point of view of being an effective agency for the placement of unemployed workers in government employment." The report states that "more legislation, state and federal, calculated to benefit labor, was enacted during the last fiscal year than in any other like period in our history. . . . Strikes and industrial disputes in general were numerous relative to the depression years immediately preceding. This was due in part to the natural expectation of labor to share in the early fruits of business improvement. It is the province of government to give economic reality to the nominally legal bargaining equality of management and labor. In the long run a more even position of industry and labor and collective bargaining may be expected to promote industrial peace and good-will."

Industrial Employment Trends.—An analysis by Mr. Bailey B. Burritt, general director of the New York Association for Improving the Condition of the Poor, shows that employment and payrolls throughout the country will be 95 percent of normal within twelve months if the 1935 rate of recovery continues. His findings are based on the *Monthly Review* of the United States Department of Labor and the *Industrial Bulletin* of the New York State Department of Labor. "The employment situation in manufacturing industries in the United States as a whole is about as follows," he reports. "In September, 1934, the index of the volume of employment reached 75.8 and in September, 1935, 85.3. The low point—58.8—was in March, 1933. It had dropped from 100 to 58.8 and is now back to 85.3. The payrolls dropped from 100 to the low of 37.1 in March, 1933; a year ago in September it was 58, and in September, 1935, 75.1. If employment and payrolls this year show as much improvement as in the last twelve months, they will both be at approximately 95—within five points of what they were at the beginning of the decline."

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The Play and Screen

Tapestry in Grey

MARTIN FLAVIN is a baffling dramatist. He has imagination, he has a keen sense of the theatre, he writes workmanlike dialog. There is every reason why he ought to be one of the nation's foremost playwrights. Perhaps he really is, for "Children of the Moon" and "The Criminal Code" are two of the most interesting American plays of recent years, while, despite the critics, "Achilles Had a Heel" had a rare power and imagination. What is it then that stultifies his reputation with the critical fraternity? One of the reasons probably is that Mr. Flavin is not in the fashion; he is interested neither in the well-made play or the smart play, nor in the sociological play; therefore he alienates both Park Avenue and the intelligentsia. That he is interested in plays of the human soul is good, but the trouble is that he is apt to be interested in the more morbid attributes of that soul. "Tapestry in Grey" is a case in point. It tells the story of a woman who to fill the void in her own soul feeds upon the genius of the man she loves, and like a fungus growth kills the vitality of the man himself. This is a tragedy which has been told by many dramatists and has its place in the theatre; the trouble with Mr. Flavin is that he has made some of the scenes so utterly distressful, with no clear reason, that the average theatre-goer will be revolted. To have a scene where a father operates on his son, and by his inability kills the boy, is not material to be shown before an unselected public. Mr. Flavin strains too hard to be horrible and misses the point.

Indeed this seems to be the weakness of the whole production—it strains too hard. It is a realistic play, and it is swamped by impressionistic scenery. The device of having the story told in a series of flash-backs, with interludes in which Iris and Stephen tell Dr. Marius of their feelings which he interprets, also seems cumbersome. And even in the flash-backs themselves, while we see Erik disintegrating, we do not really see that it is Iris's influence which causes that distintegration. The subject is a subject for a drama in which every word and action should bear inevitably on the main theme, rather than for a play done in numberless scenes in what is evidently movie technique. Melvyn Douglas as Erik gives a stunning performance, and Minor Watson as his friend and Arnold Korff as Dr. Marius do all that they can, but Elissa Landi is scarcely equal to the demands of Iris, despite her beauty and distinction. But then perhaps the part was not blameless. An uneven play, with some moments of true power, but at other times one which is confused and uncertain in its touch. (At the Shubert Theatre.)

Trudi Schoop

THE PROGRAM is not at fault when it denominates Miss Schoop's organization as a "Comic Ballet"; it is, and a most delightful one. It is not that the dancers themselves are not masters of the technique of classical dancing; they are, which makes their mastery of comic characterization only the more complete. Trudi Schoop is too not only an accomplished dancer and mime, but she writes, arranges and stages her offerings. It would be difficult to say which is the more delightful of the two she revealed to New York audiences, "Want Ads" or "Fridolin on the Road," or who to single out in her company of performers. They are all so well trained, so instinct with the comic sense, and all know so well how to make the absurd satirical without being preposterous, that one hesitates to play any favorites. It is enough to state that Miss Schoop and her companions satirize many of the features of modern life, and some features which are eternal, with a gusto and an originality worthy of the highest praise. And the music written by Paul Schoop and Huldreich Fruh is so delightfully characteristic that no one cares that it is played on a piano instead of by a full orchestra. It is a pity that there should be no American organization able to do for American life what the Schoop Ballet does for life on the Continent. Miss Schoop and her fellow artists deserve a warm welcome and a prosperous tour throughout the country. (At the Majestic Theatre.)

GRENVILLE VERNON.

Magnificent Obsession

THE PICTURIZATION of Lloyd Douglas's novel is, basically, modernly timed, seriously toned dramatic romance, the "magnificent obsession" being the theory that a wastrel who reforms to live a life of service to others achieves an exalted position of happiness for himself and remolds the lives of those whom he serves and has injured in earlier days. The work of the principals, Irene Dunne and Robert Taylor, is sheer artistry, finely developing the concentrated series of dramatic incidents and moved by the fine hand of John M. Stahl, whose specialty is this kind of material.

Rose of the Rancho

THE ORIGINAL play written by Richard Walton Tully and David Belasco was one of the great Belasco's memorable stage productions, with Frances Starr in the leading rôle. The motion picture is a sad introduction to the movie-goer for Gladys Swarthout, young Metropolitan Opera star. The production at times reaches a deplorable state of high school theatricals, preventing the pretty Miss Swarthout at the outset from bridging the gap between arias in the Metropolitan to frankly "popular" numbers in a "horse opera." Nor does the strong assemblage of talent aid her, handicapped as they are, too, by the treatment accorded the production on the whole.

Relating the story of the defense of rich Spanish estate holders against American land-raiding outlaws in southern California after the Mexican War, "Rose of the Rancho" has only rich settings and impressive photography to recommend it, and the handsome white horse that vigilante leader Miss Swarthout rides speedily in the night.

JAMES P. CUNNINGHAM.

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Books

"Professor of Parodox"

The Well and the Shallows, by G. K. Chesterton. New York: Sheed and Ward. $2.50.

AN ANGLICAN writing an attack on Chesterton called him a "prolix Papist professor of paradox." The *argumentum ad hominem* is not the best or fairest weapon in a controversy but one can doubt that even the most timid would be quite bowled over by this attack which, save for the intended offensiveness of the word "Papist," is no attack at all. Mr. Chesterton's new book of essays (he prefers to call them articles) is in itself an added evidence of his prolixity; in it as in all he writes he permits no one to forget that he is a Catholic, first, last and all the time; and, whereas he may not be a professor, in the sense of a teacher, he is unquestionably here as elsewhere a master of paradox. This is but another way of recording that "The Well and the Shallows" is Chestertonian in every characteristic. In addition it is Chesterton at his most brilliant.

Mr. Chesterton's presentation of idea is oftentimes startling but the effect is not a studied one. It results from a mind which has been trained to see not one but all facets of his subject. His purpose to bring the world back to clear thinking is always obvious. One cannot imagine him, for instance, writing in "the courteous vagueness of the Oxford manner which 'tempering pious zeal corrected "I believe" to "one does feel,"'" as Ronald Knox satirically described that manner. There is never any question where Mr. Chesterton stands even if he be found standing on his head in order to demonstrate that modern thinkers point their intellects to the material rather than to the spiritual. His words are employed to reveal truth not to half conceal it: he calls birth control by its right name, "birth prevention," which really is not sportsmanlike, its advocates would say, but certainly is not begging the question. He refuses to admit that a man who feared to enter the Church suffered from a species of claustrophobia but declares what he felt was agoraphobia, the reverse; for such a convert's fear was "of something larger than himself and his tribal traditions . . . he was really . . . leaving a national for an international church." "Cant can long outlive a cause," and Chesterton aims all his force at the fallacies which through constant assertion have come to be taken for the truths which they have displaced.

Were "The Well and the Shallows" limited only to that series of essays which is titled "My Six Conversions," the book would remain one to be enthusiastically acclaimed and treasured. Chesterton's presentation of six events in recent years which would have impelled him to bolt into the Church had he not already been there is symptomatic of a Church which is no longer on the defensive. He is not the apologist but is off in the territory of his opponents, mining their apparently impregnable but actually crumbling bastions. There was a time when Chesterton was almost alone in this field of resurgent Catholic letters. Today, and largely because he

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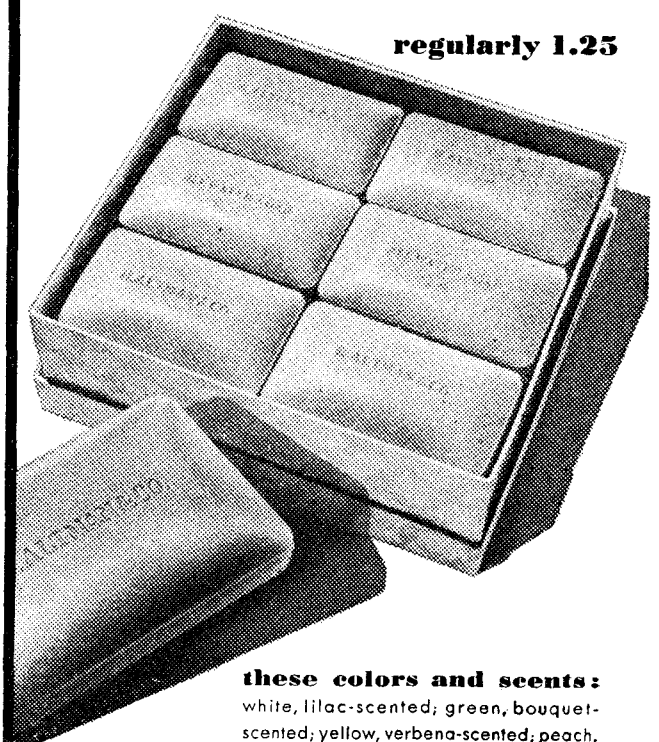

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Next Week

THE IMMORALITY OF AAA, by Ernest F. Du Brul, turns thumbs down on the late Agricultural Adjustment Act much more vigorously than the Supreme Court did. The author believes the system fostered the opposite of the "general welfare." In fact, he thinks it helped economically only a bloc of wealthy land owners at the expense of everybody else, and politically, "a method of getting a living by the sweat of *other* men's brows, through the exercise of political power," which finishes freedom. . . . In HYPOCRISY IN MEXICO, Randall Pond, with an exact indignation directed at propaganda below the Rio Grande, gives a quaint case history of many of the great "revolutionaries." It is involved hypocrisy: pretence at being poor, honorable, atheistic, communistic, capitalistic, sincere, while being most blatantly and colorfully the opposite. . . . Thomas Gaffney Taaffe notes in THE USES OF ADVERSITY that a weakness of the old phrase, "the uses of adversity are sweet," that is, that those sweets are unequally divided, is being happily overcome. He points out with no friendly irony that the young of those millions now in adversity and not liking it will be so well conditioned to its sweets, that exploiters, if only they pull through this depression all right, will have a thoroughly servile generation to permit them peace during the next. . . . SOCIAL LEGISLATION IN CANADA, by E. L. Chicanot, excellently shows why the Dominion, more a frontier than our country by far, was slow in embarking on a public program of social law and organization, and in what manner and with what vigor she has gone along since starting. It tells a lot about the depression to the north, and gives many suggestions about how to meet certain problems that arise from depressions.

has pointed the way, there are about him constantly increasing ranks of allies but none who combines like skill with like wit, nor flashes such rapier with such excellent good humor.

JOHN GILLAND BRUNINI.

Man and Brain Trust

Our Enemy, the State, by Albert Jay Nock. New York: William Morrow and Company. $2.25.

"OUR ENEMY, THE STATE," by Albert Jay Nock, has two themes: the history and nature of the State and the law of nature. The main part of the book is an analysis, especially an historical analysis and particularly an analysis of American history, which shows the State to be an anti-social mechanism designed for the continuous economic exploitation of one class by another. It creates the political means for the exaction of economic rent: monopolistic land-tenure and law-made property. The State is different in kind from government, which simply "implements the common desire of society, first for freedom, and second, for security. Beyond this it does not go." The State is antithetical to social power, its perennial victim: "There is never, nor can be, any strengthening of State power without corresponding and roughly equivalent depletion of social power." Any distinction between officialdom and the State, any distinction between forms of the State, any hope that we can but let "the State confiscate all social power, and its interests will become identical with those of society," are declared pitiful efforts for self-deception. They go contrary to the rule that "man tends always to satisfy his needs and desires with the least possible exertion."

This résumé implies a rather extended description of one term, the State, but unfortunately Mr. Nock does not give an equally satisfying elucidation of the contrasted terms, government and social power. Because of this the crispness of the arguments as read recedes as they are pondered. In spite of the remarkable excellence and rare lucidity of the prose, a reader cannot be condemned for wondering if such absolute contrasts actually exist. Mr. Nock concentrated upon one adversary, the State, and he apostrophizes it as though it were a living, self-conscious devil, conquering single-handed a pitifully outclassed foe.

Surely social power (with its expression, government) meets another enemy in individualism, or perhaps individualism is the same enemy seen from the opposite side. It is people who kill social vitality just as it is people who construct and own the State. The greatest abuses of social power have been individualistic.

It is gradually and mostly at the real climax toward the end of the work that the author coordinates into his social criticism his majestic view of nature and the fresh and seductive anarchism which follows from it. Exploitation is against natural law. The State is founded for exploitation. The retribution of nature is the death of civilization, for the State is a vampire living on the blood of social power and it is by social power that culture and civilization exist. In answering the question, "Where are we to go for relief from the misuses of social power,

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if not to the State?" Mr. Nock displays the heroic profundity of his anarchism.

"This question rests on the old inveterate misapprehension of the State's nature, presuming that the State is a social institution, whereas it is an anti-social institution. . . . Whatever action the State might take in response to it would be conditioned by the State's own paramount interest, and would hence be bound to result, as we see such action invariably resulting, in as great injustice as that which it pretends to correct, or as a rule, greater. . . . We see that what it actually amounts to is a plea for arbitrary interference with the order of nature, an arbitrary cutting-in to avert the penalty which nature lays on any and every form of error, whether wilful or ignorant, voluntary or involuntary; and no attempt at this has ever yet failed to cost more than it came to."

It is a hard historical and metaphysical question how much Mr. Nock's aloofness and calm despair depend upon a Christian conception of the awfulness of nature, and how much on an agnostic denial of the supernatural, and how much on a personal analysis of nature's laws.

Certainly, being an anarchist, the author should not overwhelm us by that ideal cosmic contest between the State and social power. He should permit us to see the individuals, who, though indeed corrupted by that first fall from nature, still are not now pursued by such gigantic furies. Governments can arise from the organisms of social power—Mr. Nock's governments in contrast to any sovereign states. It is possible to oppose the State not simply farcically, as the "old guard" whom Mr. Nock castigates does, for shifting the incidence of exploitation, but by actually creating living social forces which need fear the State only in so far as they dissolve themselves ignorantly or in unenlightened and ultimately sterile self-seeking. It is against the overwhelming spirit of the times, but it is not against natural law.

PHILIP BURNHAM.

Cinematographic

Summer Time Ends, by John Hargrave. Indianapolis: The Bobbs-Merill Company. $3.00.

THE READER will immediately remark the typographical peculiarity of this novel's pages. Paragraphs are rarely more than a line long, and often not even that; no capital letter begins them, no period ends them; and frequently they are not proper sentences. These are Mr. Hargrave's ways of meeting the time-problem in the novel—a problem especially important for him, since he is intent on showing an industrial civilization in all its complexity, and in such a civilization seemingly unrelated action simultaneously occurs on many planes. To present each level of action in its discrete chronological order would be to obscure its situation in the whole, and the result would be a book whose only cohesion lay in the presence of its action in a certain defined area; Mr. Hargrave's manner of presentation, then, serves him for plot; such unity as his book has is in its diversity. Of diversity there is great plenty: single lines of conversation alternate with snatches from popular

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songs, the sound of machines with advertising slogans, stray thoughts in addled heads with cries in crowded streets. There is, of course, a good deal of confusion, but it is the confusion of a complicated aimless society, the confusion of aimless people, and as such is a confusion which the author resolves into a sort of order by recording it.

Mr. Hargrave is a leader of the English Green Shirts, an organization of Social Credit adherents. His criticism of modern society is the one implicit in the phrase "poverty in the midst of plenty," and it explains his use of his peculiar technique. The contradiction which he sees as ruining the modern world is most forcefully presented when the feeling of its "simultaneity" is given; poverty and plenty are best seen in all their contrasts when they are both apprehended as existing at one and the same time. Therein Mr. Hargrave succeeds very ably, and in giving the sense of diverse things occupying the same moments in time, his book can compete creditably with "trick" shots in the cinema.

But Mr. Hargrave's characters are cinematographic, too. That is not to say they are without life; they have a life which one does not doubt, but it is only partial: they are always typical and do not strike one as being particular persons so much as convenient examples chosen for the purpose of illustrating the author's moral. Like characters in a movie, they approximate very closely to the patterns of daily behavior, they resemble persons one sees everywhere or would if one got about enough, and they speak in manners representative of their classes. There are the young lovers on the dole, the great capitalist who understands nothing of the system he supports, the beautiful girl married to a rich old man in his anecdotage, the parson fighting the fires of the flesh, the inventor devoted to his calling, and others. Of course, stock figures of this sort are a necessary part of the author's scheme—they are very common in the society he is picturing. The difficulty, however, is that they are so easily recognized types; what is told of them is nothing that comes out of Mr. Hargrave's peculiar insight. In other words, there is nothing here that the reader himself does not already know, and, on that score, there seems to be no reason why Mr. Hargrave should have written a novel.

Still there remains the pleasure of recognition, which Mr. Hargrave's careful observation serves well. His street children, in particular, are a delight and their racy speech has more to it than mere vulgarity. Indeed, for all the economically unfortunate the author has deep sympathy, and one feels that this sympathy is not simply negative, tendered them because the writer hates everything in the system that oppresses them (and much that seems part of this system is no intrinsic part of it, has existed before it and will endure after it). So well has Mr. Hargrave performed his appointed task, that his success often makes him dull reading, but since his typographical devices make even the dull spots swift reading and since for most persons novels are a means of passing time, there should be many to enjoy his 877 pages.

GEOFFREY STONE.

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Among Alaskan Volcanoes

Cradle of the Storms, by Bernard R. Hubbard, S.J., the Glacier Priest. New York: Dodd, Mead and Company. $3.00.

AGAIN Father Hubbard has hit the bull's eye with a fascinating narrative of his explorations among the volcanoes in Alaska. Not only does he give you interesting data on these troubled spots of nature, but running along with his scientific findings are the every day incidents of the trail, the raw stuff of high adventure, engrossingly told. Thus, while turning from page to page you feel as if you were tramping along with him watching the antics of Mageik, the dog clown, or getting into a sleeping bag after a hard day's trek.

Accompanying Father Hubbard on this trip were Beverly Jones, of the Pathe News as film director, Nicholas Cavaliere, photographer of many of Frank Buck's thrillers, Ed Levin, field manager, and Ken Chisholm, who had been his right-hand man on almost all of his trips. With this group he successfully tracked the storm dragon to its lair, the Akutan Crater in the Aleutian Islands, on the Alaskan Peninsula. In this book as well as in "Mush, You Malemutes," he has supplied an abundance of interesting photographs, which coupled with his written words make "Cradle of the Storms" a thrilling story.

P. H. WILLIAMS.

Genial

The Hosting of the King, and Other Poems, by Michael Earls. Paterson, New Jersey: St. Anthony Guild Press. $1.00.

THE GENIAL and energetic Father Earls has here written a book of verses and poems that will no doubt please his many admirers, and make new friends for him, if they will not demand high poetry unadulterated. There is high poetry in this book, and there is also a good deal of what might be described as the work of a Robert W. Service of the spiritual life. Sometimes even his swinging meters bump-bump, but they always reflect his gusto. He can be imagined off-stage, smiling and saying, "Well, the thing should go something like this . . ."

The finely-worked (or, perhaps, they have their felicity due to a perfect and unpredictable concordance of inspiration and expression) poems, some of them sonnets and some with a compelling, masculine lyricism, are like flowers in his leaves of grass. "The Cock-Crow" is one of my favorites with its strong, Christian naturalness, its soaring spirituality that starts with simplicity and its singing measures—and there are others quite different and equally excellent.

The spiritual note implicit at least in all of them, is warm with charity. This perhaps more than any other one thing distinguishes the poems from prevalent modern poetry. They are written not out of rancors; rather they have their roots in affections and a deep contentment synonymous with faith and hope.

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Now and Then

Life with Father, by Clarence Day. New York: Alfred A. Knopf. $2.00.

FATHER was one of those rare individuals who refuses to believe that the orderly course of domestic existence need be seriously disrupted by the minor vicissitudes of life. He was not in the least dismayed when on reaching home from work one evening he was greeted with the news that the cook had left and dinner was not forthcoming. Instead he marched straight to an employment agency and, disregarding the manager, barged right into a room full of feminine applicants. Margaret, whom he immediately selected because of her appearance, returned home with him and remained with the family for twenty-six years. One hot evening in the country when the requisite supply of ice water and cooling for his wine were imperiled by the iceman's refusal to deliver, Father proceeded to demonstrate that in the hour before dinner he could stir up the local tradesmen to triple his normal ice supply. Mother, who often got the better of him in her own quiet way, watched him with horror and fascination when he indignantly attacked the problem of sewing on a button, for of the needle and thread "like every commander, Father expected instant obedience, and he wished to deal with trained troops." In his limited field Father was all but invincible. The author says just enough to indicate with deftness how he viewed the proceedings he describes with such humor and charm.

The Messiah

The Song of the Messiah, by John G. Neihardt. New York: The Macmillan Company. $1.50.

IT IS the coming of the Messiah, by adaptation, to the persecuted Indians. Commendable the spirit of actuation behind this narrative; but perfect rhyme and meticulous rhythm (usually virtuous correlatives) seem only to intensify the exhaustion of Mr. Neihardt's style, devices and figures. Throughout the nearly 3,000 lines one fancies he is confronted by a long-coated declaimer and listening to his tiresome monotone of platitudes. Seeking desperately for measures of enhancement from the pureness of the author's purpose, one may try to resolve the thing is beautiful, but finds evidence only in a few scattered passages.

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